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No. 3434 66th Year THURSDAY DECEMBER 21 1967 PRICE 1s.

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Designed for Whom?

It is paradoxical that the success of design as a movement has been accompanied by a surprisingly deep confusion of aims. When industrial design was a pioneering affair of a few men, mainly architects, building against all that was lawless, wasteful, archaic and overblown in high Victorian style, the intentions were clear and coherent. A few simple slogans like "truth to materials", "form follows function" and "sincerity for purpose" did successfully define what was a meaningful programme. All through the 1920s and 1930s design subsisted and grew on these basically puritan, even Platonic, ideas which saw an occult link between performance and appearance. After 1951, which was a turning point for design, at least in Britain, the situation began to change and has gone on changing at increasing speed, so that today not much is left of the theories of the pioneers though their work lives on and grows in stature.

In 1967 the designer is trying to snarl out an identity. He cannot take the principles of William Morris or the Deutscher Werkbund with him to the moon—he cannot even take them with him to a Saturday afternoon walk down the King's Road. At one extreme he is pressurized by the world of pop, at the other by increasingly non-intuitive ways of working derived from science and technology. To add to his uneasiness, the social sciences are more and more able to oblige any personal assumptions that he may choose to project on to the community at large. Yet the confusion comes at a time when very large sectors of commerce and industry are at last convinced of the necessity of using designers, and when there is a mass interest in the quality and character of products that is probably unprecedented since the beginning of the industrial revolution.

It is worth looking at each of these pressures in turn. The first obvious thing about pop is that it has just brought about a revolution in surface, colour and pattern which may yet prove to be as aesthetically important as the original modern movement's revolution in form and structure. But there is a more subtle side to the impact of pop which calls into question much of the basic thinking behind the "clean and decent" style of functionalism. Designers who acknowledge its positive aspects see how fundamentally it opposes what might be called the official gospel of design. Michael Wolf clarified this in an article he wrote for the *STJ Journal* in 1965:

People want efficiency, and they resent the time taken up by inefficiency. People want cheaper and better products to sell in greater quantities. As long as we are clear-headed this problem will be easy enough to solve during the next ten years. The industrial designer can contribute to its solution, but although his role should be essential, his help in this area will not be unique. But none of this will add up into a society in which the essentials are used to support more important things, that is, all the attributes of a full, intense, and really enjoyable life.

The first duty of industrial designers must be to bring back enjoyment and pleasures and delights for people, to give character to the things they buy. Functionalism should not just mean efficiency in jobs or leisure alone. The function of future design must be to enrich the emotions of the eye and the hand. And what is more, it is this kind of design which in the future is going to sell.

Basically, it is true that the sort of designers in Britain who have really given people a bang in the past two years are Ken Adam, as art director of the James Bond films; Frederick Sinks, with his enthusiasm for Cathy Gale; and Ray Cluck, with his Daleks. People like Mary Quant and John Stephen have had the same sort of impact on a more limited age range. It is their zing, their zest, and their vigorous understanding of what design is all about which should be one of the main contributions of industrial designers to modern society.

Essentially designers who reason like this feel that commercialism has drawn from its own vulgar and mundane resources a more relevant way of serving the present than has the humane but puritan philosophy of officially approved design. Science and technology in their turn are constantly challenging the designer with new discoveries and with new ways of working. It is no obvious absurdity that, while technology can throw hardware at the moon, it cannot get people to work quickly, comfortably or even safely. But this situation is symbolic of a vast failure to make the best use of technological advance. Writing recently in *Design* magazine, J. Christopher Jones identified very clearly one of the main things that goes wrong:

What do we see if we take a bird's eye view of our efforts, as engineers, architects, planners and industrial designers, to influence the recent course of human evolution? Taking as examples such things as cars, trains, electric fires, houses, dishwashers and the like, we see a series of products, services and buildings that are well suited to the market but ill suited to the conditions brought about by their use. There seem to be plenty of designs that please their sponsors and users but create seemingly insoluble problems for everyone else. Here are some examples of these unforeseen ill effects of designing:

1. commercially successful cars causing congestion, delays and a growing number of deaths and injuries;
2. the unfortunate need to build multi-storey car parks to accommodate cars that are not being used, at a storage cost that can equal or exceed the depreciation cost of the cars;
3. electric heaters causing power cuts if used simultaneously;
4. high speed motorways attracting more traffic than was expected and causing multiple crashes, particularly in fog;
5. liner trains unused because of their effect on employment;
6. transmission towers despoiling landscape;
7. new housing estates inhibiting social contacts and creating loneliness;
8. the production of domestic appliances which are too numerous to fit into many existing kitchens;
9. dishwashers too noisy to use in open plan houses;
10. open plan houses in which privacy is impossible.

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The list could be extended. Why do these major design errors arise? I suggest that it is because existing methods in engineering design, industrial design, marketing, architecture, urban planning and related areas are conservative, pessimistic and rigid. They oblige us to perpetuate faulty patterns of activity. Present design techniques deal well with the situation that exists before a product is launched, a building designed or a poem put into effect.

They fail, however, to take account of the situation that is created by the "new thing". Our products are designed on rigid principles that preclude re-adjustment and adaptation to unforeseen effects. We need methods of designing, planning and testing that are exploratory, predictive and flexible. The many current failures to adapt to artificial extensions of ourselves suggest the same kind of non-adaptive development that led to the extinction of the dodo and the dinosaur. Why don't we use our intelligence to foresee and avoid this evolutionary fate?

This whole argument is a direct challenge to the original principles of the modern movement which wanted change but concentrated on the aesthetic and functional perfection of single units, buildings or products, neighbourhoods or cities. Change was needed to bring about the ideal future, but it was rarely seen in its true role as a continuing and accelerating dynamic that blows sky-high any concept of closed perfectionism.

Designers originally thought they had a viable vision of the future based on an estimate of what technology could make possible and society would welcome, but technological capacity has now reached the point where the limitations it imposes have become very small indeed. A situation is emerging that is radically different in content from that which has existed ever since the industrial revolution. It is one where the designer can call upon science and technology for the most extraordinary

possibilities, but where the decisions he takes reach more and more into the realm of sociology and politics. It is clear, too, that scientific and rational methods of working are putting pressure on the conventional role of the designer as a kind of mysterious creative force who somehow coughs up answers to problems that cannot be questioned. Systematic design methods, and similar problem solving techniques certainly do not threaten the creative aspect of the designer's work—but they do make the criteria for a particular product clearer and therefore simplify the problem of assessing its success or failure. The actual creative act of designing is being seen more and more as just one part of a complex chain of events covering the whole origin, construction and use of any particular device.

In this developing pattern it is the potential contribution of the social sciences to the assessment of design and the development of design criteria that has been tremendously neglected in the past, but can hardly be neglected in the future. At the moment the tools for saying whether or not a particular piece of design is effective are primitive in the extreme. For a commercial company an obvious index is sales, but this is a terribly hard thing to interpret. So many design failures might not have failed if they had been more strongly or more imaginatively advertised, and so many design successes seem to be based on small factors which the designer himself hardly thought about. Getting some order into the maelstrom of folklore and superstition that at the moment passes for rational design assessment will completely change the terms on which the designer works. His mystique will begin to become intelligible to himself, to his clients, and to the public.

seems to be possible to predict two major interrelated changes of emphasis in design. The first will be away from the designer as the major focus of interest. Instead, the emphasis will be thrown back on the community, and the ways in which political and economic decisions determine a large part of the character and functioning of the environment. The second change will be away from the analysis of design in terms of the appreciation of solutions. The realization of the community's central role is going to require people's involvement, not as passive appreciators of "truth and beauty", but as active participants in the debate.

Although it is easy to understand why it happened, it is disastrous that almost all the officially approved efforts to educate the public since 1951 have concentrated on achieving acceptance, not discussion. People have been presented with a credo about aesthetic taste, not an analysis of the problems inherent in meeting men's needs by mass production. But if, as Christopher Jones says, "... design decisions ought to become less the responsibility of managers and designers and more the responsibility of consumers", then the real debate will have to begin.

Against this kind of background a great deal of published material on design looks hopelessly irrelevant. Snobbish, esoteric, wrapped in jargon and relying on oracular statements of taste, it is hard to see how it relates to the real conditions which we face. Worst of all, the popularizer books, which have a very important job to do, carry on the existing tradition of discussing design in terms of the community's or the individual's problems.

Should we, for example, laugh or cry at the piles of material published every year on interior design? A

broad historical introduction like *A Concise History of Interior Decoration* by George Savage could be useful enough but, characteristically, it gives the impression that everybody in the past lived in palaces and mansions. It also gives little idea of the way functional changes in house design were related to social changes, or of the significance of style in the pattern of a period's ideas. Needless to say, in the modern section there are no illustrations of rooms in public authority housing. The fact that we live in a mass industrial society does not show much more in books on specifically contemporary interiors. Who buys volumes like *Mary Gilliat's English Style*, or *Interior Design and Decoration* edited by Jacqueline Inchbald? The rumour of the aristocracy, or is Britain entirely inhibited by dullness and naivety? One thing is certain—most of the people peering at these pages are not looking for practical, intelligent guidance on what to do with the kind of environment we have.

The House and Garden Guide to Interior Decoration, edited by Robert Harling, and *Studio Vista's Decorative Art in Modern Interiors*, edited by Ella Moody, are better. Neither is profound, and both talk about solutions rather than analyse problems, but they do sometimes come down into the familiar world. The main criticism is that their whole presentation gives the feeling that interiors are exhibitions of taste, not places to live in. *David Hicks on Decoration* is in a different category again, because it contains the work of one designer backed up by his general comments on interiors. It is an odd book, and dangerously prescriptive. Whatever one's view of the rooms shown—and they are probably pretty awful—the commentary is maddening at times.

I prefer oval basins set into a wide surround" but he never says why. It could be an intelligent judgment, but presented in this kind of way it is sheer mystique.

Books on graphic design, generally seem much more related to the conditions existing in the real world of mass industrial society, though it can be sobering to compare a glossy on graphics with an actual book stall. Even an otherwise thoroughly excellent work like John Lewis's *The Twentieth Century Book*, which is scholarly and intelligent as well as beautifully illustrated, turns out only to be about a certain range of publishing. It is reasonable enough to present the history of a subject in terms

of its very best examples, but it is important to make clear how far the best is also characteristic. The same pitfalls of contemporary graphics, and particularly to the recently published *Graphic Design Britain* edited by Frederick Lambart, which is extraordinarily badly printed as well as F. H. K. Henricson and Alan Parkin's *Design Coordination and Corporate Image* is an international review of company images. It is efficient and informative, covering an aspect of graphic design that does, in fact, often get down to High Street and railway station level.

Michael Farr's *Design Management* is interesting because it deals with the birth of a new kind of specialist. Mr. Farr's own company is one of the first in Britain to provide a design service which interposes itself between the independent practitioner and the commissioning company. As the design problems facing manufacturers become more complex, and involve contacts with a number of designers, it is necessary to formulate policy carefully and then to manage the design programme coherently. This can be done by a manager of the staff, or by a company like Mr. Farr's. The emergence of design management is a recognition of how far traditional limits, for the design manager can be in a good position to see a product in the whole context of its origin, development and use. Mr. Farr's book is practical and important, but its real significance is perhaps somewhat obscured by its exclusively commercial emphasis. It is in the public authority and social service areas that design management has a tremendous but unexplored potential.

Finally, it is worth while to recommend *Visual Communication, Architecture, Planning* by Herbert Bayer. This book, originating from a man who is a painter, designer and architect, is a very rewarding one for anybody tracing the changes which have been the main theme of this article. Mr. Bayer's distinguished career stands half way between the certainties of functionalism and the open-ended questioning that is today beginning to characterize design. His obsession with aesthetic programmes now seems old fashioned, but his absolute conviction that design is to do with the problems of mass industrial society seems more and more the only conviction that will define the environmental goods.

GEORGE SAVAGE: *A Concise History of Interior Decoration*, 285pp. Thames and Hudson, 55s. (Paperback, 21s.). MARY GILLIAT: *English Style*, with photographs by Michael Boyle, 144pp. Bodley Head, 15s. JACQUELINE INCHBALD (Editor): *Interior Design and Decoration*, 66. 319pp. Michael Joseph, 15s. ROBERT HARLING (Editor): *House and Garden Guide to Interior Decoration*, 304pp. Condé Nast Publications, 14s. 10s. ELLA MOODY (Editor): *Decorative Art in Modern Interiors 1966-67*, 161pp. Studio Vista, 13s. 3s.

DAVID HICKS on Decoration. 15pp. Leslie Frewin, 14s. 4s. JOHN LEWIS: *The Twentieth Century Book*, 270pp. Studio Vista, 16s. FREDERICK LAMBERT (Editor): *Graphic Design Britain*, 208pp. Peter Owen, 14s. F. H. K. HENRICSON and ALAN PARKIN: *Design Coordination and Corporate Image*, 208pp. Studio Vista, 16s. MICHAEL FARR: *Design Management*, 162pp. Hodder, 12s. HERBERT BAYER: *Visual Communication, Architecture, Planning*, 211pp. New York: Reinhold, London: Studio Vista, 15s. 5s.

MARIAGE À LA MODE

BEA HOWE: *Arbiter of Elegance*, 320pp. Harvill Press, 12s. 2s. As an "arbiter of elegance" Mary Eliza Howes hardly deserves a book all to herself. True, her own books on women's dress and on interior decoration had a certain success, but it is hard to believe that she can truthfully be described as "the expert on women's clothes" in a society which "boasted" such "exquisitely dressed beauties as Alexandra Princess of Wales and Lillie Langtry. She was, of course, something of an expert on historical costume, but the first pioneer in this field was Lady Estlin. Mary Eliza's influence upon house furnishing and decoration perhaps deserves to be taken a little more seriously, but even here she invented nothing new but merely popularized the ideas of such artists as William Morris and Walter Crane. Miss Howe's efforts to portray Mary Eliza as a public figure and a real influence upon Victorian taste carry little conviction; what does convince beyond shadow of doubt is her portrait of Mary Eliza in her private capacity as wife. Her husband, Hugh Reginald Howes, was a person of some note in his own right, well-known to his contemporaries as a preacher and lecturer, as a writer on

LORD AND PEASANT

BARRINGTON MOORE, JR.: *Social Origins of Dictatorship and Democracy*, 559pp. Allen Lane: The Penguin Press, 13s. 3s.

First published last year in the United States, Mr. Moore's book has already attracted frequent and favourable notice. It is indeed a very distinguished achievement, almost comparable, both in the width of its historical coverage and in the originality of its thought, with Joseph Schumpeter's classic, *Capitalism, Socialism and Democracy*. Mr. Moore, who has already made a reputation as a student of the Soviet Union, shows us again how fruitful the Marxist method can be when handled intelligently and flexibly by a scholar who knows his own society and who is not dogmatically devoted to a single-mindedly to the task of mobilizing all available historical evidence for the solution of a general problem in the field of socio-political evolution.

Whether Mr. Moore would call himself a Marxist is not clear. He often criticizes Marx; moreover, he shows no sign of being acquainted with the work by Marx and Engels, *Pre-Capitalist Economic Formations*, which might have been used to add strength to some of his major arguments. His method, nevertheless, is fundamentally Marxist. Close, broadly of the Marxist kind, are his basic social units. These, within the limitations imposed on them by knowledge and circumstance, are seen to be pursuing their collective economic interests, and the resultant class struggle is presented as an important (although not necessarily all-important) force propelling the chariot of economic and social change.

"Basis" and "superstructure" are also features of Mr. Moore's conceptual framework, although naturally, in the hands of so sophisticated and well-informed a scholar, their mutual relationships become more complicated than even Engels, in his later years, might have been prepared to allow. *Social Origins of Dictatorship and Democracy*, in fact, is Marxist in the sense that *The 18th Brumaire of Louis Bonaparte* was Marxist: it is a brilliant application of a challengeable but truth-revealing hypothesis to a series of discrete historical events.

For this book Mr. Moore has chosen a subject of world-wide contemporary importance: the role of the relationship between lord and peasant in the process of economic and political modernization. Briefly, his thesis is that this relationship is a key factor determining whether the outcome will be parliamentary democracy or communism. Admittedly, the political alternatives he presents tend to be over-generalized

and inadequately examined: in particular, "feudalism" is used in a slightly irresponsible way to denote any "modern" political order which is simultaneously reactionary and undemocratic. As Mr. Moore himself reveals so fully in his concrete historical investigations of the "modernization" process in England, France, the United States, China, Japan and India, life shows these simple categories. But this does not matter much; for he succeeds brilliantly in substantiating his main points—generally, that agrarian relationships have a powerful and often decisive influence not only on the nature of the total struggle but also on that of the political framework within which its resolution is sought; more specifically, and perhaps more surprisingly, that the revolutionary impetus frequently comes from a declining class rather than from an advancing one.

The first two parts of the book deal, respectively, with the "Revolutionary Origins of Capitalist Democracy" (England, France and the United States), and "Three Routes to the Modern World in Asia" (China, Japan and India). The documentation on which these are based, although entirely secondary, is comprehensive, up to date, and used with great critical acumen. In Part 3, which is shorter and more cryptic than one might have wished, Mr. Moore produces, with due tentativeness but without false modesty, his "Theoretical Implications and Projections", in which he sketches "with broad strokes the major features of each of the three routes to the modern world". This is followed by a fascinating epilogue on "Reactionary and Revolutionary Imagery", and a "Note on Statistics and Comparative History". Both reveal his determination to go wherever the evidence may lead, come what may. In the epilogue he proclaims that his studies have bred in him a conviction, reluctantly accepted, that "the costs of modernization have been at least as atrocious as those of revolution, perhaps a great deal more". In the "Note" he takes issue with those who equate "sound" historical evidence with numerical measurement. Statistics, he holds, can be particularly misleading at the great crises of history, where one comes to the point at which "quantitative evidence is inapplicable" and "counting becomes the wrong procedure to use". "In the analysis of qualitative changes from one type of social organization to another," he writes, "there

As will be gathered, Mr. Moore is an unrepentant historicist. Although far from believing in a crude historical inevitability, he holds that there are characteristic patterns of development, each possessing, to some degree, a logic of its own. He is also a historicist in the sense that he finds that to follow the historical method—or perhaps one should say a particular historical method, with strong Marxist overtones—is the surest way to understanding the dynamic forces that drive societies towards what is now ambiguously called "modernization". This approach, as Mr. Moore would be the first to admit, imposes limitations as well as offering opportunities. But the limitations would appear fewer and the opportunities greater than in any alternative approach. The splendid advantage that he has taken of it makes this a very important book indeed; it may even be a great one.

THE DEFENCE OF EUROPE

ANDRÉ BEAUFRE: *NATO and Europe*. Translated by Joseph Green and R. H. Barry, 141pp. Faber and Faber, 28s.

It is not necessary to be a Gaullist in order to believe that the original role of Nato in Europe is now obsolete. But what exactly was that role? Ostensibly, it was to defend Western Europe against attack by the Red Army. Evidence is now accumulating that the possibility of any such attack, except as a result of misunderstanding, was never very real. On the other hand, there was in 1949 a real danger of moral collapse: France and Italy could quite easily have taken the Czech road to the Marshall Plan, the North Atlantic Treaty helped to avert this catastrophe. These two imaginative strokes of American policy, in other words, served chiefly to reestablish the national morale in Western Europe rather than to avert war.

In a sense, then, by their very success they defeated their own immediate ends. The recovery of France in particular, was essentially a national renaissance; and it culminated in the decision to evict from France the supranational headquarters which had made her recovery possible. There is thus a basic contradiction latent in the new structure of Europe. Unable to survive outside the supranational framework, the Europeans have become more

nationalist than ever. The same phenomenon is apparent not only in economic and political relations, but also in defence. This is the main theme of General Beaufre's perceptive study of *Nato and Europe*. Although not a whole-hearted Gaullist, he recognizes the truth of de Gaulle's dictum that "if only a de force nucléaire qu'on a le droit de se défendre". In other words, no national government is ever going to use nuclear weapons except in its own defence. Yet at the same time it has become impossible today to conceive of an efficient defence system on anything less than a European scale.

What is the way out for the west? The first part of General Beaufre's book describes the history of Nato and the evolution of its strategy. This is a necessary prelude to recognition of the dead-end which has now been reached and it is done with characteristic lucidity, enriched by personal experience as a staff officer at SHAPE. The dilemma defined. General Beaufre outlines the basis of a solution: the reasonable method seems to be to personalize the defence of each country to a greater extent and in parallel to move towards the organization of a European

defence community. The last expression naturally revives memories of the finco of 1954, but circumstances today are very different. In particular, there have been major changes in American relations both with the Soviet Union and with Asia. General Beaufre believes that the new circumstances point to a reconstruction of relations between Europe and the United States on the basis of two equal pillars, and to a corresponding reconstruction of intra-European relations based on the rump of Nato. General Beaufre recognizes that his line of thought, which presupposes a gradual evolution rather than a revolutionary change, "will be thought pusillanimous by integrationists and too supranational by nationalists". These anticipated criticisms do not disturb him. But there are more serious difficulties. As a professional soldier, General Beaufre sees Nato in the forefront of the movement towards European unity. He scarcely notices the other European organizations, none of which exactly corresponds to membership to Nato. Nevertheless, it is valuable that the problems arising from the breakdown of solutions devised twenty years ago should be publicly debated and reexamined.

METHUEN

Major Books of 1967 In English and History

POETS OF ACTION
Incorporating Essays from *The Burning Oracle*
G. Wilson Knight
Two essays printed here include all those from *The Burning Oracle* except two on Shakespeare and Pope, which are now available in other volumes. The book also includes Professor Knight's study of Milton's politics, "Chariot of Wrath", and his Byron Foundation lecture, "Byron's dramatic poet". It thus forms an absorbing study of the narrative, or "epic" poets, Spenser, Milton, Swift and Byron. Newly published 50s

The Twickenham Edition of the Poems of Alexander Pope
General Editor the late John Butt
Volumes VII and VIII, *THE ILIAD*
Volumes IX and X, *THE ODYSSEY*
General Editor Maynard Mack
Volumes VII and VIII with 22 plates
Volumes IX and X with 22 plates
12 gns each set of two volumes
The new volumes bring the whole enterprise to a grand and worthy conclusion... the whole is just about as near perfection as one may hope to get. *The Times Educational Supplement*

SWIFT the man, his Works and the Age
Volume II: DR. SWIFT
Irvin Ehrenpreis
It is a huge book of nearly 800 pages designed perhaps more for the student than the general reader, but the achievement is unquestionably tremendous. *Michael Foot Evening Standard*
"Magisterial biography" *Denis Donoghue The Guardian* 105s

COLERIDGE AND THE ABYSSINIAN MAID
Geoffrey Yarlott
... a highly intelligent, generally well argued and always lucidly written work of scholarship... L. M. Wallace *Books and Bookmen* 55s

A SHAKESPEARE ENCYCLOPAEDIA
Edited by Oscar James Campbell and Edward G. Quinn
Alphabetically arranged and often pictorially illustrated, the entries cover every aspect of Shakespeare's life and work... English 100s

GREAT BRITAIN AND THE WAR OF 1914-1918
Sir Llewellyn Woodward
Few are better qualified to write the history of 1914-1918 than Sir Llewellyn Woodward... this is popular history at the highest possible level... his work will never be replaced by any historian who himself endured the agony of the western front... *The Times Literary Supplement* 9s 6d

GERMANY 1789-1919
Agatha Ramm
... very good—probably superior to all life recent French, British, or American rivals... there is accuracy, balance, competence, and proper sympathy... this is an excellent job. *Deborah Williams The Guardian* 84s

ITALY FROM LIBERALISM TO FASCISM
Christopher Seton-Watson
... this book provides a mine of information and important threads of continuity leading up to the present... a model of lucidity and poise... As for Mr. Seton-Watson's accomplished epilogue, which draws the lines of continuity into a single pattern, no reader would wish to miss it. *The Times Literary Supplement* 8 maps 120s

THE INDIVIDUAL AND SOCIETY IN THE MIDDLE AGES
Walter Ullman
This is the latest in a brilliant stream of books by Dr. Ullman on the development of political thought in western society... The author teaches a neglected but infinitely important subject... *The Times Educational Supplement* 30s

PRINCETON

South Asian Politics and Religion
Edited by DONALD EUGENE SMITH
The work of twenty-two scholars is brought together in this comparative study of the emerging relationship between religion and politics in India, Pakistan and Ceylon. £6 18s net

John Donne
Conservative Revolutionary
N. J. C. ANDREASEN
Through detailed explications of Donne's poems from the *Devotions* and the *Sonnets*, the author demonstrates Donne's indebtedness to the three poetic traditions, Ovidian, Petrarchan and Christian Platonism. Frontispiece 66s net. Forthcoming 28 December

CORNELL

The Existence of God
WALLACE I. MATSON
Paper covers 18s 6d net

Semantic Analysis
PAUL ZIFF
Paper covers 22s net

STANFORD

Politics and the Military in Modern Spain
STANLEY G. PAYNE
The Spanish military have been involved in politics for a century and a half. This is the first full-scale study in any language of the relation of the military to Spanish politics, government and public life in the 19th and 20th centuries. The key period 1874-1939 is given special attention. Maps and endpapers 80s net

MINNESOTA

Seven Modern American Poets
Edited by LEONARD UNGER
Bringing together in convenient book form some of the University of Minnesota Pamphlets on American writers, this volume provides a concise critical introduction to seven of the most important 20th-century American poets: Robert Frost, Wallace Stevens, William Carlos Williams, Ezra Pound, John Crowe Ransom, T. S. Eliot and Allen Tate. 40s net

JOHNS HOPKINS

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MANFRED W. WENNER
This is the story of Yemen's confrontation with the 20th century, a confrontation which has been painful and disruptive, culminating in a protracted and as yet unended civil war. Probably the least known country of the Arab Middle East, Yemen is studied here in detail for the first time in English. 64s 6d net

The Hospitalized Child and his Family

Edited by J. ALEX HALLER
Illustrated by AARON SOPHER
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MAX SPALTER
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Mark Twain as Critic

SYDNEY J. KRAUSE
Mark Twain's literary criticism is the one significant branch of his writing that has remained relatively unappreciated. In this appraisal of Twain as critic, Professor Krause analyses the full range and quality of his criticism, much of which has lain neglected in notebooks, letters, marginalia, and autobiographical discourses. Frontispiece 72s net. Forthcoming 28 December

NORTH CAROLINA

Desperate Faith

A Study of Bellow, Salinger, Mailer, Baldwin and Updike
HOWARD M. HARPER
Professor Harper traces the developing view of the human condition in the work of five contemporary American novelists: Saul Bellow, J. D. Salinger, Norman Mailer, James Baldwin and John Updike. 55s 6d net

A Commentary on Plato's Meno

JACOB KLEIN
This study of Plato's dialogue, *Meno*, summarizes, explains, and interprets its meaning, and stresses its dramatic quality. 55s 6d net

OXFORD UNIVERSITY PRESS

THE AMERICAN GAME OF HAPPY FAMILIES

Philip Roth: *When She Was Good*. 306pp. Cape. 25s. WALKER PERCY: *The Last Gentleman*. 409pp. Eyre and Spottiswoode. 30s. HERBERT GOLD: *Fathers*. 308pp. Secker and Warburg. 30s.

SAYING IT WITH PICTURES

But once Sam is trying to entice his veteran son into the real estate business, Gold is in the centre of his material: the father-son tensions related in richly humorous language, itself a source of misunderstood misunderstandings between generations. He has the novelist's almost morbid curiosity about human speech action, and continually reaches out for his definitions of human freedom through the way latitudes are slanted by the language of the family power situation. It is this field he shares with Philip Roth, but his vision of undebilitated life is far more hopeful. After the yeasty chronicle of American emigrants, *Fathers* ends with the remarkable story of the Cripple, Herbert, a great-grandson, a cripple left eye, a cripple, the sign of an unbroken blood, a man may be forced to be left to him. Herbert Gold's historical sense of the self struggling within the universal power structure, whether Russian or American, is profound. He asks, through his ancestors, the right and appalling question which lies at the core of the novel by Roth and Percy, and the centre of the American dream:

When my father wanted to come to America, his grandfather hissed with rage at the boy's tother. Godless America! He showed his scarred socket and said, "I see it! So he can escape that and I see anyone is he to be more free than I am? Does he have the right

TIDE-TURNERS

PETER YOUNG (Editor): *Decisive Battles of the Second World War*. 439pp. Arthur Barker. £2 10s.

This anthology comprises a well-balanced selection of the great battles of the Second World War, described by those who played leading parts in them.

The precise qualifications which determine whether a battle is entitled to go down to history as decisive are not easy to define. Among this selection are battles which undoubtedly altered the course of the war and others which were less far-reaching in their results, but which constituted a decisive local defeat for one side and which added their measure of attrition to the total sum.

There can be little doubt about the battles of Britain and the Atlantic convoys; had the outcome of either been different the war would probably have been lost for Britain. The great battles of Stalingrad and Alamein were turning points at which the war took a new and generally consistent course. The supreme example, perhaps, is Midway, where the trend of the Pacific War was reversed in the space of a few minutes and when, in the now lapidary words of the United States official historian of naval operations, "for about one hundred seconds the Japanese were certain they had won the battle of Midway and the war". In this sense Matapan there told by Admiral Cunningham hardly seems to qualify, although it confirmed, after Taranto, the Italian Navy's reluctance to intervene in Mediterranean affairs and was a decisive defeat for the Italian fleet in that five of its ships were destroyed for the loss of one British aircraft. The long, hard-fought battle of Cassino, described from the German side by General von Senger und Etterlin, was crucial in the Italian

theatre but hardly decisive in the wider sphere of the war. Its contribution to final victory is to be found in the measure of attrition which it wrought on German strength in Europe and which became, in fact, the object of the Italian campaign.

Some of the selections are well enough known in the Anglo-Saxon world and, written by the commanders who conducted the battles, are already basic reading; there are Alamein (Lord Montgomery), Imphal (Lord Slim), Leyte Gulf (General MacArthur), "D" Day, Normandy and the Ardennes (General Bradley) and a chapter on Strategy in 1944, by General Eisenhower. For the rest, Brigadier Young's catholic choice of authors has added much to the freshness and interest of his anthology, and the enemy point of view is represented by a selection of the ablest and most reliable German and Japanese participants. General Guderian describes the Blitzkrieg of 1940 and General Adolf Galland the Battle of Britain. From the Russians, there is an excellent description of the in-fighting and the soldiers' battles for Stalingrad, taken from Marshal V. I. Chuikov's *The Beginning of the Road*.

Perhaps the most interesting, for sheer freshness of approach, are the Japanese. Of these, the short account of Midway by Captain Mitsuo Fuchida and Commander Masatake Okuma is the most lucid, dramatic, and at the same time authentic. The authors, incidentally, seem to have disposed of the claim by the United States submarine Nautilus that she gave the coup de grâce to the Soryu, which they believe finally sank after a series of induced explosions, the evidence suggesting the Nautilus con-

tributed the Kaga with the Soryu but hit neither.

Colonel Masanobu Tsuji, head of the staff which planned the conquest of Malaya and Singapore, gives the Japanese version of the capture of the island base. He provides an intensely interesting description of the crossing of the Johore Strait and the lighting on the island which led to the British surrender, dealing more with the detailed tactical battle than with the basic strategic weaknesses which led to the British defeat. This otherwise excellent account, however, is somewhat spoiled by some spurious anti-colonial undertones which suggest that Manchukuo and the China "Incident" have escaped the Colonel's memory.

Brigadier Young has furnished some instructive and clear-sighted editorial notes. In a preface to Alamein he deals firmly and rationally with the sort of controversy nourished by the arm-chair pundits. "Historians of this sort," he says, "deplore for the success of their work on the provocative and interested comments of generals whose careers did not long survive the arrival of General Montgomery in the desert"; and he ends with a well-placed and unanswerable whiff of grapeshot:

"The soldiers Montgomery commanded never thought it remotely possible that they would be beaten. This seems to me to be rather more important than the plaintive jealousy of lesser men. For once, a British general managed to get his army across the start line with numerical superiority over the enemy, this should be a matter for praise rather than complaint."

This book is an excellent companion to the author's *World War 1939-45*, and is indispensable reading for students of military history.

TURNCOATS

E. H. COOKRIDGE: *Shadow of a Spy*. 254pp. Leslie Frewin. 30s. VERNON HINCHLEY: *The Defectors*. 250pp. Harrap. 25s.

The boll market for stories about espionage goes from strength to strength and in October, 1967, it broke through all previous highs to set the respectable Sunday papers ablaze. Treachery has, perhaps only temporarily, replaced sex as the standard Sabbath-day fare of British middle-class households; which may lead to a startling improvement in morals and even in military security but certainly to an increased sale for books such as the two under review. Mr. Cookridge, who has some practical experience of intelligence work before and during the last war, has written one of the better books on the Resistance movement in France. *They Came from the Sky*, reviewed here two years ago, Colonel Hinchley also writes from personal experience; he has published two previous books on espionage.

Shadow of a Spy deals with George Blake, and claims to be the first complete dossier on its subject. It is certainly full and thorough, although since Mr. Cookridge laid down his pen further facts have come to light. For the earlier period of Blake's life the story is as complete as it is ever likely to be. He was of Sephardic Jewish origin, from a family called Behar; Blake was a wartime pseudonym. His father was born in Egypt and obtained the status of a British protected person but, after fighting in the British army in the First World War, he settled in Holland where his son was born. Mr. Cookridge has put together a good deal of information about George Blake's early life in Holland, and his work for the Dutch Resistance. He escaped to England

and was enlisted with various intelligence tasks which he continued, with the rank of Lieutenant R.N., in the occupation forces in Germany after the war. He appears to have been a good and hard-working intelligence officer; it is nevertheless surprising that he was eventually given established employment in the regular service in peacetime since this is usually rigidly reserved for persons of wholly British origin.

But when all is said, the two things that everyone remembers about Blake remain the two most surprising facts about him: that he was converted to communism by being

brainwashed while in captivity in North Korea, and that he received the longest sentence in British penal history, forty-two years. The sentence gives the measure of his guilt and Mr. Cookridge is at pains to establish its justification in the number of fellow workers whom Blake sent to their deaths and the frustration over a long period of a work of national importance. In the event he served only five years of it. His life in prison and his escape are dealt with at length, with many details about Seno Alphonse Burke who helped him to get away and who recently turned up at the Korean Embassy in Moscow. The Korean story remains strange. The hardships of confinement and the cruelty of his captors can hardly have been a good background and experience with him either found the lectures on communist theory persuasive or detected the slightest sign of conviction in him. Not the least strange part of the story is the fact that the Russian agent to whom his conversion is presumably to be attributed, Gregory Kuznetsov, himself defected to the Americans at the end of the Korean war.

Defection is Colonel Hinchley's sole subject and he covers a wide spread though it may be wondered what Sir Roger Casement is doing in the list; he seems to have been dragged in to allow the author to air a conjecture of his own on the famous homosexual diaries. Philby, Burgess and Maclean are here by right though at less length than they have been favoured with since the book came out. John Amery and Joyce Kilmer those who chose Nazism; Harvey Lee Oswald and the rather soft-motivated Alexei Golub are cases of defectors, in different directions, who both changed their minds. Colonel Hinchley takes the view that Golub was a plant. A good many of the others have written books of their own, sometimes good ones, for instance the Petrovs who defected to Australia and Pawel Nogat, the Polish spy in America. In these two

cases Colonel Hinchley suffers by comparison but in general he is reliable and, in his comments, shows a sensible appreciation of a defector's problems.

Travel

THE GREAT OASIS

COLIN THUBRON: *Mirror to Damascus*. 226pp. Heinemann. £2 2s.

Is the Paradise of the Orient... the seat of the lands of Islam where we have sought hospitality, and the pride of the cities we have observed. It is a land of herbs, and bedecked in the jewelled vestments of gardens. In the place of beauty she holds a secure position, and on her nuptial chair she is gloriously adorned.

When the Andalusian traveller, Ibn al-Batayr, offered this description of Damascus in Saladin's day he was giving eloquent expression to the common view. In beauty and culture it was accepted then that Damascus had few peers and the Europeans among the cities of Islam, it must have been as easy for the traveller to sing her praises as it was, no doubt, for the Damascenes to accept them.

Nowadays, things are rather different. The Damascenes may be as complacent as ever in the belief that their city is the navel of the world, but the visitor—even supposing he can get there past the prickly barriers of Syrian politics—is likely to take a different view. The stagnation of Islam in general was matched, of necessity, by stagnation in Damascus, too; and although the past half century of Arab revival has stirred up the old and to some purpose it has done little to enhance the charms of this port exclusive of cities. At a quick glance, which is all that most visitors are permitted—or permit themselves—Damascus is a provincial town. Its rulers shoot and posture in their political narcissism, but the power is in Cairo and the commerce in Beirut, and you can read the smiling futility in the comparative emptiness of the city's modern streets and public buildings.

Yet Damascus retains the secret, seductive power of the great oasis that it is. When you are outside, you may scorn its in-breathed ways. But you are inside, you know they are the only ones that matter. Especially in the desert-nurtured world of Islam, a place of crystal water and cool gardens, like Damascus, is literally as well as figuratively Paradise, and its inhabitants know themselves to be the blessed of the earth.

It is perhaps the greatest of Mr. Thubron's many merits that he captures the sense and justice of this faded view while maintaining an outstandingly decent objectivity. He describes his book as "simply a work of travel"—and no one could mistake it for anything else. The sincerity of his affection is transparent. But he

loves judiciously, sadly chronicling the wars and weaknesses of his mistress alongside her wonders. He comments sharply on the lamentable decline of the city's traditional crafts, now exploited for the tourist trade, and on the bastardized westernisms of much of its modern life. He skips none of its long record of violence and fanaticism. "Cut off from the civilizing influence of the Mediterranean by the barrier of Lebanon," he writes, "Damascus has always been insular and bigoted... desert emotion mingles her." But he loves her all the same, and makes us understand why, through a skilful blending of past and present, historical significance and human sympathy.

To get inside the skin of Damascus in this way cannot have been easy. Mr. Thubron did it partly by living for some months with a poor family of Christian Arabs in the famous Street Called Straight; and although he is a well-travelled young man, obviously accustomed to taking things as they come, it is not likely that he found that always as much fun as he manages to make it appear in retrospect. But it does give his narrative one great quality often missing from modern books of travel: its continual reference to the reality of another society and its actual people. His hosts and their relatives and friends emerge as individuals, not as stereotypes—the powerful Elias rumbling around the tiny flat in his underpants, his wife gossiping and complaining over the price of oranges, the young student next door, filled with a passionate sense of failure, desperate to leave the city he loves and hates.

All this provides a pungent counterpoint of personal involvement and adventure to a solid account of the city's present flavour and past development, and the way Mr. Thubron has woven these elements together is a lesson for anyone who tries to combine entertainment with instruction. He also writes so inconspicuously well that *Mirror to Damascus* can only be the first of many genuine riches to come from him.

It is a pity that Mr. Thubron's publishers were unable to maintain such high standards in the reproduction of his photographs, and the old-fashioned design of the dust jacket seems perverse. Readers should not be put off, however. Like the Damascus of old, this book is otherwise most richly adorned.

MEET THE ITALIANS

VERNON BARTLETT: *Introduction to Italy*. 216pp. 16 pints. Chatto and Windus. 35s.J. M. SCOTT: *Italy. Countries of Today series*. 128pp. Ernest Benn. 25s.DOMINIQUE FERNANDEZ: *The Mather Sea*. Translated by Michael Callum. 236pp. Secker and Warburg. 36s.

In a sense any book about Italy can be no more than an introduction. No one has said all that can be said and no one ever will, though the impossibility of grasping the complete measure of the country and its people will with equal certainty provide no discouragement to writers intent on carrying on the search for a definition of the Italian experience. Some will have more to say than others: none will close the field because so much is undefinable, from the pink light of a Roman sunset to the sexual aspirations of a Sicilian peasant.

Mr. Bartlett sets about introducing the average type of visitor to this elusive peninsula of what he finds to be generous, hard-working people whose labour has enhanced a country of immense natural beauty. His aim on the face of it is modest. He wants his readers to be spared the stemming of their enjoyment which faced with all those phrases studding the guidebooks, such as *conquisteri*, *Sicilian Vespers*, *Guelphs*, *Ghibellines* and *Cinquecento*, which to many are clichés still needing to be deepened. He seeks to cut a lucid way through the history of Italy from its first chapter—"The First Italians"—to his closing pages on "Italy Today" and "Meet the Italians". But is it so modest an aim? Of course not.

Mr. Bartlett has many advantages. His style is clear and his approach is that of an excellent companion, knowledgeable but not too much so, warm towards his subject and towards his reader, unpretentious and unhindered about comparing Caesar's bald head with Mussolini's or writing off the Holy Roman Empire as a conservative force virtually at the death of Charlemagne. He fits into his narrative the fragments of learning which will somehow have remained lodged in most people's memories: the geese giving the warning against the Gauls, the Rubicon and the verminology of Renaissance men. All this will liberate the reader he has in mind from those mental embarrassments when the voluble guide begins re-serving the minutiae of history which have lost both savor and meaning because of their long isolation from a context of historical continuity.

He has sought to offer the essential knowledge. So far as Italy is concerned this is laudable to make one miss the essence. For all Mr. Bartlett's admirable gift for simplification the suspicion grows as his account proceeds that it cannot be as simple as this: it can never have been as simple as this. The modern Italian has obviously been shaped, like every body else, in part by the history of the

country, and in Italy's case that history has been extraordinarily complex and sometimes splendid. But it is just as arguable that because of the very nature of Italy's history Italians have been forced to devise a system of protection from it. Mr. Scott makes the point in his account of Italy today that the effect of ancient Romans on modern Italians is no more, probably, than the effect of the Roman occupation on the modern British outlook. He goes on to say that "they feel as they must have done for centuries that their fate depends on forces beyond their control". His book is directed, like Mr. Bartlett's, at a specialized audience: young people. He does not underestimate the past. He has his historical chapters. But he is much more dubious about the relevance of the glorious past to the Italian present.

Clearly this is saying no more than that there are many ways of looking at Italy. Mr. Bartlett's way is attractive and attractively described. But when all is said of what has been done, when Hannibal has been re-evoked and Frederick II—to name two great men attached to elephants—the fact remains that a general account of the past is still a long way away from explaining what a visitor sees and feels and experiences around him in modern Italy. Mr. Bartlett does not leave himself sufficient space to talk much about modern Italy. Another book perhaps, now that the introduction is over: one that would have him explore more deeply the good humour and generosity and self-sacrifice which he has encountered in Tuscany where he lives and compare it with his more troubled passages on the Italian lack of belief in the goodness of others. His own very lack of prelatiousness is in the end self-defeating.

The very opposite most be said of M. Fernandez whose book is about as pretentious as could be imagined. Unlike Mr. Bartlett, whose immediate knowledge is largely about central Italy, M. Fernandez deals almost entirely with the South. He brings in some history and many literary references but he concentrates on the present state of the people, on their frightful social troubles and why they seem incapable of doing anything about it. Much of the book is a detailed and extremely able expression of the familiar French thesis that Italians are basically pretty bad and particularly bad at what they are supposed to be good at. "There is very little real passion in Italy. The serious

business is not love but domestic life, convention, tranquillity." So much for the romantic convention of the Italian as a passionate individualist. "Why do the young Italians talk for hours about women if, as I believe, women do not really interest them?"

Their food is symbolic: "Spaghetti attests to the dream of tenderness that haunts every Italian—a tenderness that sucks in and swallows up obstacles, and invites a rather sloppy intimacy." He rejects any excuse proffered for the insufficiencies of the south on historical grounds:

"They unanimously declare that the South lacks an educated and courageous ruling class; they unanimously stigmatize the liberal professions, mock the plethora of lawyers, professors and doctors who spend their time at their club without a cure for any other freedom but that of being able to play cards. However, to explain the failure of the intellectual middle classes, the Southernists invoke the climate, the Spaniards, the Bourbons, the United States again, but never the main reason, the evil of all Italian evils: that abominable upbringing that ruins the boy from childhood onwards... Worshipped as gods from their cradle days, surrounded by a swarm of women ready to satisfy their whims, never alone in bed, never thwarted in the least way, never subjected to a timetable..."

and so on. The other basic evil which he detects is the lack of divorce. It is the weapon by which southern women, who grow so unattractive so quickly, are kept in subjection and thus denied their part in building a free society. The book is a tirade interspersed with poetic evocations. He is obviously so fascinated by the country that what he finds to be faults quite simply infuriate him. "...many a man of the South who can see perfectly well what should be done to change his botched existence into a successful one, carries on living as if he preferred to spoil it...". It is a frustrated book. The frequently insufferable tone (how many light years are we away from Mr. Bartlett's bonhomie?) is in no way helped by the translation and the frequent misprints. It is nevertheless a stimulating book and at times as wildly right as at other times wildly wrong. It is a bent look at the contortions of Italian society in the south, frequently brilliant, containing a great deal of information and a quite extraordinary inability to see anything good about the subject at all. If this were the last word on Italy, the date of its publication would be a sad day. But it is not the last word, and so can be happily read for the stimulation which it gives.

THE 38TH PARALLEL

Soo SUNG CHOI: *Korea in World Politics, 1940-1950*. 338pp. University of California Press, London; Cambridge University Press. £2 16s.TIM CAREW: *Korea. The Commonwealth at War*. 307pp. Cassell. £2 2s.

American generals and their admirers are much given to drawing parallels between Korea and Vietnam, parallels which the opponents of American policy in South-east Asia vehemently refuse to accept. It is probably dangerous to compare too closely say two historical events; but the reader of Dr. Choi's admirable *Korea in World Politics* can hardly escape the conclusion that there are a number of features in the genesis of the Korean and Vietnamese crises which are uncannily similar.

During the course of the Second World War the Allies rather arbitrarily divided both Korea and Vietnam for the purpose of securing the surrender of Japanese armies. Vietnam was cut into two at the Sixteenth Parallel, Nationalist China taking the Japanese surrender to the north and the British doing so to the south. Korea was split at the Thirty-eighth Parallel—a rather odd place to do it, as Dr. Choi shows—Russia taking the surrender to the north and the Americans to the south. Both these lines, with small subsequent modifications, have become *de facto* boundaries between communist and non-communist states; and nothing the West has been able to do has succeeded in checking this process.

The communist states to the north of both these lines have made energetic attempts to extend their political influence southward, attempts in which both China and Russia have held something rather more than watching briefs. In both Korea and Vietnam the West means there as in so many other regions means primarily the United States has endeavoured to disengage its military forces and leave the maintenance of the post-war status quo in the hands of suitably non-communist indigenous regimes. In both cases this engagement has failed.

It would be dangerous, of course, to take these parallels too far; and it is extremely unlikely that the military lessons of the Korean War for

example, have a particularly great significance for the war in Vietnam. The environment, cultural, political, historical and physical, is too different; as also is the nature of the basic military problem. From the viewpoint of some historians in the future, however, it is reasonable to suppose that Korea and Vietnam will be considered as part of the same general process of political rearrangement and delimitation following the collapse, in 1945, of the Japanese Empire in Asia.

Dr. Choi, one must hasten to observe at this point, has nothing to say about Vietnam; but the reader cannot help making comparisons to his own mind when presented, as he is in *Korea in World Politics*, with such a lucid account of why the Korean War began. Here was a well organized and well armed communist regime in the north, but no less nationalist for its communism, led by men who had for years endeavoured, with Russian and Maoist Chinese backing, to build up resistance to the Japanese occupation of their country; and here was a non-communist south, economically in trouble, with a leadership perhaps less in contact with the people than might have been the case, and above all militarily terribly weak following the withdrawal of the American occupation forces. It is not hard to see why the North Koreans gave it go, convinced as they were, moreover, that the Americans had no desire to commit their troops to the Asian mainland. One thing emerges beyond doubt in Dr. Choi's study: it was the North Koreans who attacked South Korea.

In one respect the Korean crisis which erupted on June 25, 1950, differs most markedly from Vietnam. The British almost from the day the Korean war broke out, involved their fighting forces in Korea against the aggressors; in Vietnam there has been no British military involvement, thus making it the first war in which

Asiatic and New Zealanders have fought without British allies. The story of the involvement of British and Commonwealth forces in Korea, a story which begins at the point where Dr. Choi leaves off, is told by Tim Carew in *Korea*. It is a competent journalist's account, with a great deal of recorded direct speech (for example: "said Everlight: 'If them flammie Chinks are invincible, then my burn's a frying pan'"). While adding little new, it relates some of the most heroic episodes of recent British military history, the Imjin River and the stand of the Gloucesters, the battles of the Hook.

As a military history the main defect of Tim Carew's book lies in his failure to devote adequate space to an analysis of the qualities, strengths and weaknesses of the various outposts who found themselves locked in combat in Korea. There is a slight tendency to understate the fighting effectiveness of the Americans. The Chinese are not given the attention they deserve; indeed their military prowess on occasions becomes the subject for mild facetiae (i.e. "It was reckoned that three swarms" went to one "horde" and "three human floods" to an "inevitable reservoir of Chinese manpower"). There certainly could have been more exposition of tactical and strategic matters, all the more so because Tim Carew concludes with the point that what was started in Korea, that is to say, halting communism in the Far East, is now going on in Vietnam, where the Americans are doing what their elder brothers did in Korea. But these are minor criticisms and they do not detract from Tim Carew's achievement in producing an eminently readable account of what will probably be the last occasion on which the nations of the Old Commonwealth will ever be side by side in a conventional war.

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A number of countries have already been treated in this series, and Mr. Blouet's contribution is a worthy addition. He makes good use of the mass of interesting material available and provides a well-balanced account of the history and present position of an island—or rather islands—which, though small, have played an important role in European affairs over the centuries.

His approach throughout is consistently critical. For example, in his assessment of the knights of St. John, and particularly their defence of Malta during the Great Siege of 1565, he reminds his readers that the story has become stylized and few have questioned it, both because it makes such a good story and because the knights of St. John had a vested interest in appearing as the saviours of Christendom. It is noticeable that the Maltese, who made up the bulk of the Christian fighting force, are given very little praise in the majority of accounts. He does not hesitate to question the stylized judgments that have been handed down.

The author is similarly objective about the later great siege, during the Second World War; his account gives full credit to the courage and endur-

ance of the Maltese, but he pays tribute also to the bravery and resource of some of the Axis attempts to defeat the island.

One of Mr. Blouet's greatest merits is his ability to make valid comparisons. He underlines the similarities between 1565 and the 1940s. He keeps constantly before us the basic and extremely important fact that the Maltese have for centuries been under colonial rule—first under the knights, then under the British. He emphasizes (and this is equally important) that both colonial rulers saw Malta primarily as a military base, with civilian considerations given a low priority. Discussing the existence of both civil and military authorities under the British, he remarks that "under these heads there were many fruitful sources of disagreement and the relationship between civil and military affairs was never solved, until the islands became independent in 1964". (Even then, the importance of the military presence to Malta's economy continued to be a bone of contention between Valletta and Whitchell.)

When he turns to the economic difficulties of Malta, Mr. Blouet gets

straight to the point. He recognizes the limitations of the islands when it comes to industrial development—limitations which were concealed by over-enthusiastic optimism in the early days of the Axis to Industries Board—and he rightly lays much stress on the social obstacles to development, such as the unwillingness of wealthy Maltese to invest their money in their own country, and the long tradition of having no direct taxes (income tax was imposed only in 1948).

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not merely his sanity but his judicial temper and critical sensitivity, patiently seeking even to the least subtle renderings for some redemptive logic or phrase. The result of this managerial autopsy is a work of great interest and value not only to Dante students on both sides of the Atlantic, but to anyone who grapples with the problems of translating poetry. A selection of the worst lines exemplified would arouse not derision but sheer incredulity.

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EDWARD WILMOT BLYDEN WAS a complex person who lived a complicated life. He was born in the Danish West Indian island of St. Thomas, "of ebony hue", and claimed his origin. He was apprenticed to his father Romeo's trade of tailoring, got little schooling, learnt Spanish during a family visit to Venezuela and discovered his gift for languages. He was taken up by American Presbyterians, who were impressed by his intelligence and piety, and he paid his first visit to the United States in 1850, where he made various efforts to obtain admission to theological colleges, but was rejected as a Negro. Through his Presbyterian connections Blyden became associated with the American Colonization Society, identified himself totally with the view that the future of the Negroes of the Diaspora depended upon their contribution to the building of a great Negro nation in Africa, and acted on this belief by his emigrating to Liberia in 1851. For the rest of his life Liberia was his main base, and in spite of constant setbacks, disappointments, conflicts and long periods of absence, he remained its strongest ally. The love of languages, as he explained in a letter to Gladstone (with whom he corresponded intermittently), remained his "predominant passion". With "necessarily meagre facilities" he "read some of the principal Latin and portions of two of the Greek authors" (Xenophon and Homer) and taught himself Hebrew. Later, as his interest in the influence of Islam on Negro-African civilization developed, he turned to the study of Arabic. Essentially and at heart he was an educator.

It was probably as much his peculiar characteristics and difficulties of nineteenth-century Liberian society as his own dilettantism (which troubled him) that led Blyden to become involved in such a bewildering variety of functions. For ten years he was Professor of Classics and later President of Liberia College. He was ordained a Presbyterian minister, but resigned from that Church in his fifties to become a freelance "Minister of Truth" (not surprisingly, since he believed that polygamy was not merely permissible but ideally desirable). A journalist and prolific pamphleteer, he founded, edited and contributed to various West African newspapers. He was twice Liberian Ambassador to the Court of St. James (unsanctioned) and functioned constantly as a kind of unofficial ambassador on his frequent visits to Britain and the United States. An occasional and somewhat unsuccessful politician, he held Cabinet posts and once ran for the Liberian Presidency. Towards the end of his life he became a colonial civil servant; he held the post of Agent of Native Affairs in Lagos in his sixties and was Director of Mohammedan Education in Sierra Leone in his seventies. He died in poverty in Freetown at the age of eighty, for the last two years of his life helped by a tiny pension from the British Colonial Office.

It is not, however, the details of his career, his cosmopolitan peregrinations from job to job, which Dr. Lynch has reconstructed very competently in *Edward Wilmot Blyden*, that make him interesting. No doubt he was a difficult colleague, fertile in the production of magnificent but unrealizable blueprints, constantly liable to withdraw to Sierra Leone when Liberia became too hot to hold him. But historically his importance rests upon his ideas, expressed, through a range of writings, produced over a period of fifty years, of which the best known is his collection of essays, *Christianity, Islam and the Negro Race*. He can reasonably be regarded as the major nineteenth-century prophet of Pan-Africanism, which, in the form in which he propounded it, was at the same time a theory of Pan-Negroism.

The core of his doctrines was the idea that there is a distinct "African personality" (the may indeed have been the originator of this term; he first used it in a lecture delivered in Freetown in 1893); which is the duty of Africans and Negroes

throughout the world to project and develop. With this was associated a view of history which insisted on sharp opposition to the post-Hegelian European stereotype on the significance of the African contribution to civilization, in antiquity, in the period of the early Christian Church and in the Middle Ages. But this contribution, or the capacity to contribute, Blyden argued, had been immensely weakened by the European-imposed institution of the slave-trade, and by its residual effects, the persistence of a servile mentality at least among Africans of the Diaspora and those in contact with the European world).

From the lessons he every day receives the Negro unconsciously imbibes the conviction that to be a great man he must be like the white man. To be himself... is to be nothing.

In Rousseauian style Blyden contrasts this degenerate, imitative world of the American Negro and the West African coastal bourgeoisie with "the basic wholesome fabric of African society" still surviving in the interior — an African Social and Economic System most carefully and elaborately organised, venerable, impregnable, indispensable. While the European system, with its emphasis on individualism and unscrupulous competitiveness, bred "poverty, criminality and insanity", "under the African system of communal property and cooperative effort, every member of a community has a home and a sufficiency of food and clothing and other resources of life and for life".

From this central thesis Blyden moved forward on a broad front. First he came increasingly to insist on the superiority of Islam over Christianity (particularly in its Protestant forms) as a promoter of African civilization and as providing an appropriate institutional framework for the expression of "African personality". While Christianity had been associated historically with an arrogant assumption of the superiority of European culture, Islam, in Blyden's view, had accepted the "permanent, indigenous substructure" of African society, but had superimposed upon it institutions of education and scholarship, a supra-racial ideology, an egalitarian ideal, and habits of industry reflected in the growth of towns and cities. Though he never became a Muslim (indeed he was actively involved in movements to establish an independent African church), he identified himself, practically as well as academically, with West African Muslim communities in a way that shocked the Christian Establishment.

Second, confronted with the problem — by what practical means could the "African personality" best be expressed and developed? — Blyden did not merely, like any good cultural nationalist, insist on the need to refer back to the achievements of a heroic past from the Pyramids to Toussaint L'Ouverture. He also advocated the careful study of contemporary African customs and institutions, which Europeans, missionaries in particular, tended to condemn without understanding. Hence, the need for fundamental educational reform; the content of African education should be determined by the requirements of African practice, instead of being taken over, ready-made, from the West.

We have indicated to study matters at home because we were trained in books written by foreigners and for a foreign race... We have had history written for us, and we have endeavoured to not upon it, whereas the true order is that history should be first acted, then written. It is easy to accept, then, for the student of history and the student of the people.

Third, on the level of practical politics, Blyden remained committed to some form of Negro Zionism: "An African nationality is our great need... We shall never receive the respect of other races until we establish a powerful nationality." Both thesis and language are familiar. Blyden was indeed much interested in that marvellous movement called Zionism, and in the resemblances between the experiences, tasks, and problems of Jews and Negroes, though he advised Jews against aiming at political aggrandisement. But as regards the suitability of the Negroes of the Americas for redemption through immediate return to Africa, he became increasingly sceptical. He

anything like a general exodus is far distant perhaps 300 years off."

For Blyden these ideas were grounded in a metaphysics of race which runs through all his writings and which he seems never to have questioned. It was a metaphysics, Dr. Lynch points out, which, strangely, bore close relations to the theories of de Gobineau, apart from its rejection of the view that there was any "absolute or essential superiority or inferiority" among races, and its recognition that environmental factors could influence, in some degree, the history of a people. In Blyden's view "races", each with its distinct endowments and characteristics, were the basic data of history. Indeed, in a quasi-Hegelian way, the different races of the world with their different attributes were regarded as manifestations of the divine perfection. This conception provided a useful deistic underpinning for the ideas of "African personality".

The duty of every man, of every race is to contend for its individuality — to keep and develop it... Therefore, honour and love your Race. Be yourselves... If you are not yourself, if you surrender your personality, you have nothing left to give the world... You will see, then, that to give up our personality... would really be to give up the divine idea... and this is the worst of suicides.

At the same time it appeared to justify the principles of Negro Zionism. Since there was a necessary "mutual antipathy between races" it was best that they should develop apart: "genuine Negroes" should be repatriated to the Americas to Africa; Europeans should leave Africa to the Africans. Miscegenation was strongly disapproved: mulattoes were essentially people with "confused race instincts", lazy and ambitious, incapable of making any real contribution to the building of a regenerate African nation.

Another element in Blyden's metaphysics (as in others of the same general type) was the belief that the Negro race had a special historic mission to humanity. The nature of this mission could be inferred from a study of the "African personality", as expressed through African institutions. While the European character was essentially harsh, individualistic, competitive and combative, and European society was highly materialistic, in the character of the African were to be found "the softer aspects of human nature", cheerfulness, sympathy, willingness to serve, a highly developed sense of community. As the "spiritual conservator of the world", Africa would act as peace-maker among the ever-warring European nations. "The Northern races" would continue to concentrate on science and industrialism, and be faced with continuing crises of their civilization arising out of their destructive scientific inventions...

...while the African in the simplicity and purity of rural enterprises will be able to cultivate those spiritual elements in humanity which are suppressed, silent and inactive under the pressure and exigencies of material progress.

For the West African intelligentsia of the late nineteenth and early twentieth centuries, brought up for the most part in the drearier doctrines of Christian liberalism, with its assumption of the universal validity of "Western values" (however defined), this was ailing and exciting stuff. When Blyden stated it as his creed that he "would rather be a member of this [Negro] race than a Greek in the time of Alexander, a Roman in the time of the nineteenth century", he was questioning the cherished beliefs of those who took for granted that the basic aim of every African should be to make himself as much like white as possible. His writings are a rich quarry in which most of the pre-Marxist elements in modern African nationalism are to be found, expressed in dignified Victorian prose.

If we attempt to trace the history of these ideas one route evidently wished to see "a United West Africa... a lake true part among the nations of the earth". George Padmore and the French-speaking West African radicals of the inter-war period led to the postwar generation of Pan-Africanists — Kwame Nkrumah, Julius Nyerere, Sékou Touré. In the

to-Africa movement in the 1920s to the Black Muslims and the modern advocates of Black Power. Nor did it weaken the force or the point to the virtuous contradiction in his position: that his commitment to Negro Zionism, supported by his belief in the necessity for the separate development of different races, should have led him to identify himself with the most conservative, anti-Negro interests in the United States; or that his mistrust of the West African coastal intelligentsia and his admiration for the uncorrupted societies of the hinterland should have appeared to reinforce the prejudices of the new colonial administrators.

Indeed, Blyden's particular brand of romantic, mystical cultural nationalism (whose resemblances to Slavojin Dr. Lynch rightly emphasises) was quite compatible with the extension of Western imperialism over almost the entire African continent as an instrument of divine Providence, working for the ultimate regeneration of Africa and the Negro race. Even Leopold II, Blyden believed, had a place in this great providential design. At the same time a certain Anglophile snobism, a desire for European recognition and approval, as well as confidence in the good intentions of Providence, seem to have influenced his thinking in these matters. When Dean Stanley proposed him for honorary membership of the Athenaeum he described his election to "one of the most aristocratic and exclusive clubs in London" as "one of the chief triumphs of his literary life".

Dr. Lynch has written a useful, well-documented study, which will stand for some time to come. One could wish that he had worked rather more on the West African historical and social context. It would have been helpful if people and places that came into the story (sometimes in almost unrecognizable forms) could have been more adequately identified. One would have welcomed also attention at times to relatively thick biographical detail and more critical discussion of the genesis, development, and influence of Blyden's profoundly interesting ideas.

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01-236 2000

CENSUS AND SENSIBILITY

THE December issue of *The Author*, the quarterly journal of the Society of Authors, draws attention once again to how little goes on in this country by way of proper research into people's book buying or reading habits. A year or more ago the society itself commissioned Richard Fildes to inquire into the economics of authorship, but no one seems to have come forward to patronize the much more expensive and extensive project of a national survey into the economics and psychology of readership. The *Author* rightly refers to some recent soundings carried out for *The Sunday Times* as "the latest trickle of statistics", the sample having been only 1,000 people. Researchers are good at passing off tidbits as scientifically dehydrated slices, since this cuts costs as well as placating the fierce human urge to generalize and typify, yet the last we might hope for is the enunciation of such piecemeal inquiries as are now and again conducted, together with an altogether brasher diffusion of their results.

At the same time it is worth asking what the use of statistics of the national literacy might be once they are available. The findings of recent research in France have been accepted almost without argument as a scandal, so heartily did they collide with the comfortable image of the Frenchman that books were a power in his well-read land if not in other people's. One consequence has been a flourish of radio programmes on literacy, culture, which included earnest attempts to fix the contours of the problem as well as more spurious, like mandarin novelists going down mine shafts to share and debate their favourite authors at the pithead — a chance here for our own underground literary reality to earn its label.

Research on the same pervasive scale in Britain is not likely to lead to such drastic or self-confident action, since most of our assumptions about the status of books have grown pessimistic and defensive. *The Author*, for one, supposes the writing community to be shock-proof: "No professional writer is likely to be flabbergasted by the revelation... that the 'regular' book-buying public is very small". What writers have already reached this conclusion.

This may simply be the self-pity of a few sectional journals now in reaction to yet another survey or individual to allow writers the feeling that they do. A massive and, above all, continuing survey of book habits, provided it was framed to dig deeper than the daily mechanics of purchase and distribution, would be of far more use to the book trade than writers themselves. In a field where there is no real danger that writers and publishers would condescend to the improving delinquency of their principles or their imaginations to become stewards in a demagogic and a magisterial, if such a thing could ever be drawn up, would help to draw down upon them the common reactions equally with those who are writing, filtering, them, and the critical solipsism of the creative writers who really matter need not be considered.

There are practical ways, too, in which research might be used to promote the book trade. For one, the question of the pricing of books, which is a perennial issue, may well be a special case in which writers and publishers may feel entitled to have their views heard by the public.

But it is the image of the book itself that stands to gain most from accurate measurement of its standing among us. As presented by the mass media, books are easily polarized into the pompous and the lurid. When but the apparently unproductive citizen, for instance, is ever described or shown as sitting in his "book-lined study" — a row of books is quickly established as a withdrawal symptom. Yet if research convinced everyone that it is the young and not the old who cherish serious books then this tiny myth, along with much other pernicious lumber, might be got rid of. We may never have a revolution in literacy but until a true census has been done we will be too shy to confess that we want one.

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monthly and in sterling, and if the bimonthly period really began about September 20, so that devaluation came at the end of the period, then any book received in the last two months might reasonably have been raised in price. In the circumstances it might have been easier (if arbitrary) to put up the price of all foreign books in the same operation.

But how much of each bookseller's stock was covered by these special considerations? If "books do not, on average, remain in a bookseller's stock for more than three months", Mr. John Newton, then would not foreign books, which are surely more slow-moving than the average, stay in stock on average for four months or more? Would it not therefore be a plausible guess that around 50 per cent of foreign books had already been paid for at the time of devaluation? It seems to me that it might have been defensible to put up the price of some books immediately, or all books at some later date, or all books immediately by some fraction of the 16 per cent in question, with the aim of avoiding a fall in profit levels as a direct result of devaluation, and I should be happy if there were evidence that the necessary calculations had been made on the morning of Monday, November 20. But what was surely not defensible was to ensure an extra profit by putting up the price of all books, immediately, and by the full amount. I am fortified in this view by the fact that some booksellers with quite large foreign stocks did not find it necessary to put up any prices at all. And the bookseller who marked up only books received in the last fortnight was a real example, not merely (as Mr. Brown) what I personally thought to be justified.

It is pleasant to have at least one bookseller publicly in agreement, and right in the middle of similar events, with wholesalers, though Mr. Wellman will now know that bookshops of considerable size did not in fact find the operation at all impracticable — even if one of them had to close to the public in order to perform it. Mr. Brown is doubtless right to think that the whole question of the pricing of foreign books needs an airing, but surely on a different occasion. As for Lord Robbins, I would hesitate to give economic wisdom with him; but if I have really committed the fallacy of confusing what is capital with what is profit, then so has the Government, and so have all those gentlemen of commerce who have listened to its advice and raised their prices until present stock was exhausted.

But Lord Robbins is right to think that I do not really understand the economic sense of this rise. The good will and increased sales won by those shops which have not imposed it must be worth more than three shillings in the pound, especially if (as Mr. Brown seems to think) the rise is a result of the books will be to ensure that they are not sold at all until they are reduced by 50 per cent. Surely this has been a great opportunity for the profit-conscious bookseller to encourage the reader to buy now his less attractive and slower-moving stock, without actually marking it down.

OSWYN MURRAY.
University of London, The Warburg Institute, Woburn Square, London, W.C.1.

POLITICAL THEATRE
Sir — Your reviewer of my book, *The Theatre of the French Revolution* (November 16), expresses regret that the frequent translations therein are not accompanied by original French texts. I must admit that this is a regret which I share, especially inasmuch as a good deal of the material cited is relatively inaccessible. The purely practical problem of increasing an already rather large book by perhaps another third, however, made this impossible.

Yet I am happy to report that this problem has been worked out in another way. Galimard are preparing a French edition of the book for their Bibliothèque des Idées series, and I have furnished Mr. Jules Bréant, the translator, with material for all original sources quoted. I grant that this will not be in the same edition, but I am pleased that they will be at least be readily available to other researchers.

MARVIN CARLSON.
Department of Theatre Arts, Cornell University, Ithaca, N.Y., 14850.

RULES FOR OVERRULING

Sir — Your reviewer writes (November 16), "To Murray's preference for the then fashionable *Shakespeare* Hart repudiated, in a footnote, that the press was already committed to *Shakespeare*. Time has justified him." But the question is not merely one of preference in fashion to be settled arbitrarily by the reigning arbiters. The ultimate issue is whether to allow Shakespeare to spell his name in his own handwriting, or to permit Field to spell it "correctly" or him according to the prevailing fashion of that day, for Field is the first to put the "correct" form for the poet into print.

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When it came to print, Field (Shakespeare's "schoolfellow" with or without permission, spelled the two syllables "correctly" for that day as "Shakespeare" that ending out of arms, so prominently displayed locally by father John, high bailiff, &c.1. So printer Hart ruled for printer Field's "correct" print in spite of the fact that to be "correct" in his day Hart should have spelled "Shakespeare" as had been done, overruling most eminent lexicographers (Murray later Furnival, &c.1. As a matter of fact, in the period when family names came to fashion, the preferred, that is, the "correct", spelling was "Shakespeare" (see N.E.D.). The one solid fact is that Shakespeare spelled his name so, approximately if not completely the "correct" original spelling of the family name.

These are the ultimate bases for decision. I prefer as much of genuine Shakespeare "unimproved" (even "ruled") as I can get, including the spelling of his name — *permissum supererunt*, when I can manage to persuade the "overrulers".

T. W. BALDWIN.
University of Illinois.

HOUGHTON LIBRARIAN

Sir — The reviewer of *Records of a Bibliographer* (November 30) makes a slip which will puzzle two New England colleges, William Alexander Jackson — our grand acquirer, as President Pusey of Harvard said in granting him an honorary doctorate — catalogued the Chapin Library not at Amherst but at Williams.

N. C. STARR.
333 E. 68th Street, New York, N.Y. 10021.

MIDDLEMARCH

Sir — If one tracks down all the many references to person and events in George Eliot's *Middlemarch* one finds, not only that they are almost all real historical persons and events, but that the reference is almost invariably appropriate chronologically. There are, however, two seeming exceptions to this latter rule.

In Chapter 32 there is a reference to "young Cranch" — a squinting, like the apocryphal "Borrow" read the New Testament to them. George Eliot's two books on the subject, *The Zennetti* or *An Account of the Gypsies in Spain* (1841) and *The Bible in Spain* (1843) are obviously too late for *Middlemarch*, since the time of the novel is 1828-1831. But the reference to Borrow is made by the narrator rather than by a character; and thus, though the remark may be inappropriate, it is not really an example of culpable incoherence.

In Chapter 12, however, an interior analysis of Fred Viney has him think an awkwardly prophetic thought. In reporting young Fred's lamentations over his close and frustrating financial situation the narrator remarks:

Such rumination naturally produced a streak of morbid bitterness. To be born the son of a Middlemarch manufacturer, and inevitable heir to a fortune, and yet to find oneself in a poor business, when a spirited young fellow, with a good appetite for the best of everything, had so poor an outlook.

The second sentence quoted seems both in its manner and in its thought to be a report of those "rumination" of Fred's, and not the narrator's words. I am unable to find an historical Viney, and would appreciate assistance in this regard. The *Middlemarch* referred to, however, seems most likely to be Rowland Mainwaring (1783-1862). The *Dictionary of National Biography* entry says that "In 1837 [Rowland] Mainwaring succeeded his first cousin, Miss Sarah Mainwaring, in the estates of Whitmore Hall, Newcastle-under-Lyme, and Diddly, Staffordshire". Obviously, Rowland Mainwaring's inheritance came too late in history to arouse Fred Viney's jealousy.

Since the historical accuracy of *Middlemarch* is important in several ways — and because one is so impressed by that accuracy — it troubles me to have found what seems so certainly an error. I hope that someone can identify Viney's as an appropriate name for Fred to think of, and I would be quite happy if someone could produce another and more proper Mainwaring.

BERT G. HORNBACK.
The University of Michigan, Ann Arbor 48104.

ALIENATION ANYONE?

Sir — Your reviewer of Fromm's *Social Psychology* (December 7) speaks of "that utterly unimpressive Karl Polanyi". This is an odd way to describe the author of, among other things, *The Origins of Our Time*. Can he perhaps be thinking of Michael Polanyi?

E. J. HOBBSAWM.
Birkbeck College, Malet Street, London, W.C.1.

which the contraction (including "e") was based: two of the complete signatures are "Shakespeare", the third is read as "Shakespeare", but "Sir E. M. Thomson thinks that the signature originally ended with a contraction, and that the last three letters were then added". In his signature, Shakespeare certainly spelled so.

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Religion

ROME FEARS THE TRUTH

CHARLES DAVIS: *A Question of Conscience*. 250pp. Hodder and Stoughton. 30s.
SIMON CLEMENTS and MONICA LAWLER: *The McCabe Affair*. 190pp. Sheed and Ward. 15s.

When Father Herbert McCabe, commenting in the Dominican monthly *New Blackfriars* on the decision of Charles Davis to leave the Roman Catholic Church, agreed that the church was "quite plainly corrupt", he was summarily removed from his editor's chair by the Master General of the Order of Preachers—thereby neatly proving his case. But although the Dominican agreed with Mr. Davis in his judgment of the church's condition, he did not follow his lead and break with the church even after such treatment at the hands of his religious superiors.

What intervened in his case, one supposes, was faith: faith and hope that the church was not irreformable. Charles Davis's book is one man's reasons why he found Rome not so much irreformable as incredible; at the same time, he holds up a mirror to the church for it to see itself from without.

It is a supremely honest book, whose even tone only rarely becomes obsessive. Charles Davis's overall serenity is astonishing considering how recent was his decision and how much it cost him.

Mr. Davis entered a junior seminary at the age of fifteen, was ordained priest in 1946, studied theology in Rome and returned to teach at the Westminster diocesan seminary and later with the Jesuits at Heythrop College. He was, therefore, very much an intellectual with little practical experience of parish pump Catholicism. He moved almost exclusively in academic circles.

Mr. Davis's break with the church came from the superhuman strength given to a man for self-survival. And like a spy who comes in from the cold, sickened by the sordid, isolated path he has had to walk to win dubious advantages for his fellow countrymen, Mr. Davis has all the classic marks of the professional whose defection catches his closest colleagues unaware.

Doubtless for Mr. Davis it was the book that had to be written. For many Catholics, too, it will make compulsive reading and few will be able to read it without taking stock

RUSSIA'S DECLINE INTO RITUALISM

G. P. FEDOTOV: *The Russian Religious Mind*. Vol. I. Kievan Christianity. 431pp. £4. Vol. II. The Middle Ages. Edited by John Meyendorff. Translated by Lydia Kasekh. 421pp. £4 10s. Harvard University Press. London: Oxford University Press.

In 1931 the Russian Y.M.C.A. Press in Paris brought out a modest-looking volume of 260 pages on the saints of ancient Russia. It was written in Russian by an émigré and principally for émigrés; it was to attract an unexpectedly wide readership. The Second World War brought the author, George Fedotov, to the United States and it was there that he undertook the revision and expansion of his earlier work. The first volume of *The Russian Religious Mind* appeared in 1946, and has long since established itself as a standard work on the spirituality of the Kievan period. "Kievan Christianity," wrote Fedotov in his concluding paragraph, "has the same value for the Russian religious mind as the Russian artistic sense: that of a standard, a golden measure, a royal way," and the manner in which the Russian people responded in later ages to this standard was to have been discussed in subsequent volumes. But Fedotov died in 1951, and no sequel appeared.

The publication of a second volume, fifteen years after the author's death, is a delightful surprise made possible by the merging of the material which Fedotov left almost ready for the press with supplementary material by him, published elsewhere (though not previously translated).

The volume is devoted to the study of the period between the Tatar conquest and the final establishment of the Muscovite state. Fedotov's aim is to demonstrate that this period is

by no means "an obscure prelude to the latter."

Surprisingly, the most obscure age of Russia is revealed as the golden age of Russian art and Russian sanctity. Never before or since has this climax of mystical life and religious art been surpassed or even paralleled in Russia. The Muscovite principality was to live on the remnants and legacy, on the perished byproducts of the creative medieval spirit.

Creativity (and freedom) are associated in Fedotov's mind particularly with Novgorod. "As an Orthodox republic," he notes with evident satisfaction, "it was a unique political institution in the Eastern world." "Novgorod was not an outstanding growth in Russian life, but the most Russian element in it. By contrast, the Muscovite State (so favoured by Slavophiles, Eurasian and Stalinist historiography) is regarded as a decline into vain ritualism and authoritarianism."

It is a decline which Fedotov charts with particular success by reference to the monasteries (significant both as institutions and as purveyors of our information). He indicates how the fourteenth-century tradition of Sergius of Radonezh could embrace both mystical prayer and nascent Muscovite nationalism, a striving towards solitude and poverty as well as the acceptance of community life and (as yet modest) land holdings. In the succeeding century it was to develop into two divergent traditions: the one, of the Trinitarian elders, mystical (almost anarchic); the other, which was to combat and displace it, of the Muscovite "Possessors."

for whom the careful stewardship of land, absolute obedience to superiors and orderly performance of ritual were of primary importance.

Fedotov's antipathy to the Third Rome in no way prevents him from giving a fair account of both trends. Joseph of Volok, indeed (the leader of the "Possessors"), is possibly treated with more sympathy than he deserves. At any rate, his part in the suppression of the heretic Stroganik (who deserve and obtain a chapter to themselves) is not dwelt upon at any length.

The rival cultures of Novgorod and Moscow are the two polarities of Fedotov's study. It is therefore particularly unfortunate that neither of the projected chapters on the respective cities was written. Much that Fedotov would have wished to stress thus remains implicit in the text.

Fedotov's intention was "to describe the subjective side of religion as opposed to its objective side." What effect did the Byzantine legacy have on the Russian people? How did they react to Canon Law or moral codes? And how by their reaction did they modify the received Byzantine models? The documents of this period are known; but the answers to such questions have not usually been sought from them.

Since Fedotov was as much interested in the typical as in the exceptional, we find him scrutinizing not only familiar works such as the *Life of John the Baptist* or the *Life of Sergius*, but also the *Life of the*

SOVIET GOD

N. P. ANDRIANOV, P. A. LOPATKIN, V. V. PAVLYUK: *Osnovnyy sotsializm religioznogo soznaniya*. 248pp. Moscow: Mysl. 78 kopecks.

This is a book published under the auspices of the Communist Party, written by the members of the Institute of Scientific Atheism. Its purpose is to summarize the results of half a century of relentless campaign against Christianity in the Soviet Union. As such it could be of great interest to sociologists, psychologists and theologians, but unfortunately the book is most disappointing. It suffers from deliberate avoidance of a confrontation with reality.

The main theme of the book is the proclamation of the final victory achieved by "scientific atheism" over the "superstitions" of Christianity. The adherents of the discredited Church are classified as those who have not yet been enlightened by the achievements of "Soviet science". According to the authors, the latter has proved beyond any doubt the non-existence of God. It has discovered that the universe has no beginning and no end, and that human personality is annihilated by the disintegration of the body.

The implicit trust in the verity of these discoveries made by Soviet science is supported by quotations from the sayings of Lenin himself. One of them contains also his prophecy that the theatre will soon replace the church in the life of the people under communist rule. These dogmatic assertions of the truth of atheism and futility of Christianity are illustrated by the statistics. These indicate the replacement of the Christian feasts and sacraments by the atheistic rituals sponsored by the state, such as "the solemn Registration of Birth", marriages solemnized in the "Palaces of Happiness" in front of images of Lenin and the celebration of new feasts like "Russian Winter" and the "Day of the Sick and Hemmer".

The authors quote with satisfaction that in Poltava, for instance, during the past two years 1,200 couples were married in the Palace of Happiness

and only twenty-five in the Church. These and other figures could be important if the exercise of religion was free and not interfered with by the state. In reality, in the Soviet Union a person asking for the sacraments of Christianity now requires the presentation of the father's passport in which this act of defiance is duly marked. An open profession of Christianity can lead either to the loss of a job or to a more serious punishment. The authors cite a case of a woman employed by the Post Office who had to choose between apostasy from the Church or a dismissal from her work. The reluctance of the learned authors to admit the liberal use of intimidation and restriction by the state against those who still want the Christian sacraments makes the whole study of religion in the Soviet Union unreal and misleading.

This can best be illustrated by the fact that most Christian funerals (between 80 per cent and 80 per cent) are taken in the absence of coffin at present. The authors interpret the curious phenomenon as a proof that even among practicing Christians faith in the after life is dying out. The arbitrariness of this explanation becomes clear if one takes into consideration the recently introduced legislation which forbids a priest to take a funeral anywhere outside the parish church. These are so scarce in Russia now that the vast majority of Christians have no physical means of transporting coffins to church for a funeral.

It is intriguing to ask for whom such a book is intended. Can any Soviet reader remain unaware of the risks and dangers which beset those who wish to practise religion in Russia and yet which are not mentioned by the spokesmen of scientific atheism? The authors seem to have left to the readers the task of drawing their own conclusions from their omissions.

THE STREAM of readers' letters received by the editors of these Soviet newspapers and magazines which are concerned with literature has been swelling in recent years. Most of these letters deal quite effectively with topical literary problems. Indeed some of them present arguments which are every bit as cogent and perceptive as those of the professional critics. And this goes to remind us that two protagonists—writer and reader are necessarily involved in any discussion of literature.

The writer must not, of course, adjust his taste to that of the reader, let alone curry favour with him. On the other hand, though, no writer can be indifferent to what readers think or how his audience responds to what he writes. It is not a question of television declarations or public oratory or publicity or interviews, but of that much more personal communication, when the reader reads in the quiet of his room: it is this that determines the writer's role in society.

Russian classic literature always addressed the public and ethical content of art. Prosper Mérimée told Turgenev that this Russian writer looks above all for truth, while being aware later, inadvertently, to speak. Soviet writers carry on this tradition, taking art as a major public duty and lifework. The only difference is that the religious and ethical ideals which inspired the Russian classics have given way to the communist ideal of brotherhood, equality and solidarity of all work-people on earth. Soviet writers cannot conceal the fact that they are deeply concerned with social justice and humanism, as understood by communists, and it is difficult to understand how the problem of the "freedom of art" can be solved in the Soviet Union without taking this into account.

There is no doubt that the public atmosphere of the Stalin personality cult period was not conducive to the writer's free expression. Dogmatic preconceptions encouraged pompous and glossy illustrationism during this period. Soviet writers, loyal to the ideals of truth and justice, produced several outstanding works, ranging from *And Quiet Flows the Don* by Sholokhov to *Folly* by Tvardovsky. Nor did these works suffer from lack of readership.

However, it is obvious that the past ten years Soviet literature has become more closely involved with its readers and has more and more frequently listened to their voices.

There are two main reasons why art and particularly literature, plays to increasingly vital role in Soviet society. The first reason is that there has been an increase of cultural and social awareness in the country (this has been indirectly connected with the material standards). The second is that literature in recent years has been developing in a new climate: it has come closer to concrete and authentic realities; it involves vital interests and responds to the demand for authentic interpretations of reality and everything connected with it in the spiritual life of the country.

Today the criticism of Khrushchev's subjectivism, the realistic approach to farming problems and the economic reforms have all an effect on the writer's mind. Five and open literary criticism has become the main channel of influence on the author. Evaluation of work of art is a subtle and complex task. It cannot be claimed that Soviet criticism has completely done away with vestiges of vulgar social and dogmatic habits, but it is removing them successfully. The development of literature is a guarantee of the health of society, of the maturity of people's consciousness.

By faithfulness to life, literature has been able to measure its progress and detect its imperfections. Society must guard literature against its own imperfections.

SOVIET LITERATURE AS I SEE IT

By Vladimir Lukshin (Member of the Editorial Board of *Navy Mir*)

who want the writer to be merely an entertainer or tranquillizer, most of them have a deeper and more earnest view of his responsibilities. Most readers expect from the writer an authentic account of their own lives; they ask him the question: "How can we live better?" To "live better" does not mean just to be more prosperous. A Soviet writer is concerned with ethically better human relations in a socialist society—support, and friendliness to be the code of each member of society. Aesthetic experiences are also part of this development of personality, the restoration of its natural values.

All these general considerations can be confirmed by examples taken from Soviet literature. Without pretending to an overall panorama of Soviet literature today, I shall try to present several desultory and subjective observations which may, added together, give a useful outline.

Despite the loud applause which has greeted the young poets, and especially Voznesensky and Yevushenko, the most important work has been in fiction. In the past ten years general attention has as a rule been bestowed not on epic or "monumental" works, but on novellas and short stories. From this it should be concluded that an epic novel like *And Quiet Flows the Don* is outdated. It is simply that there has been a natural reaction to pseudo-poetic, flaccid imitations of Sholokhov's epic. These imitations were once taken to be the acme of literature just as some of Moscow's pompous buildings were once assumed to be the pinnacle of architecture. The short story and novella have broken down these vast but empty panoramas. These have tended to be the most popular forms because they have been able to present experience which is close to what people encounter not on holidays, but in everyday life, experience that offers an interest which is both vitally social and personally human. Where the novella, in its trend towards an authentic analysis of history, social realities and human souls, has sometimes approached a newspaper report, the short story more closely resembles a "feature".

Perhaps the most significant works in recent years have been concerned with two subjects: the Second World War and the countryside today. In general, such subject division is too narrow but it is convenient in a brief survey. The war which ended twenty years ago and left behind bitter memories and losses in almost every Soviet family still attracts the attention of many contemporary authors. The novellas by Grigory Baklanov, Yuri Bondarev, Konstantin Vorobyov and Vasily Bykov, the novels by Konstantin Simonov and the poems by Sergei Siminov convey not only bitterness and a hatred of German Nazism but also a deeply thought dream of peace. The war also enables the writer to show his characters in extreme situations, experiencing crucial tests of their spiritual strength, tests which separate the people of duty, integrity and conscience from the career-mongers and opportunists.

In the countryside today Soviet literature has found a vast field of human conflict. Wide popularity has been gained by the novellas of Vladimir Tendryakov and Sergey Zalyuzhnikov, the short stories of Alexander Yashin and Yevgeny Novos, Boris Mozhayev's novella "From the Life of Fyodor Kuzkin", Vasily Belov's novella "The Usual Business", Beat Fyodor Abramov's sketches "Beat Around the Bush" and many other works. The subject is dramatic because despite the unquestionable progress of advanced collective farms, the absence of proper material incentives for many years could not be compensated either by industry or enthusiasm. In a sphere of life where intimate knowledge of the realities of nature is decisive, the harm done by subjective interference, purely theoretical plans for hasty progress, and bureaucratic methods of administration was particularly disastrous. While reflecting the actual state of affairs in the countryside and calling for its improvement, literature symbolizes the country's progress.

Such simple Russian peasants as Auntie Matrena in Solzhenitsyn's story and Ivan Afrikanovich in the novella by the young author Below. These are fine portraits of hardworking people feeding the vast country.

By emphasizing the subjects listed above I do not wish to imply that other spheres of life and other problems have been neglected by Soviet writers. Large construction sites and city suburbs, love and family, conflicts in science and young people's quest for self-identification all constitute part of the Soviet writer's spiritual experience and are reflected in literature. Alexander Solzhenitsyn's tragic "camp epic", *One Day in the Life of Ivan Denisovich*, and Tvardovsky's incisive satire on moribund bureaucracy "Terkin in the Other World" showed that there are no forbidden subjects for the Soviet writer. If his tragic or satiric subject does not by sensationalism lend itself to anti-Soviet speculation but is the writer's earnest meditation about the destiny of his country, a book will be supported by public opinion no matter how controversial it might be.

The reader's desire to obtain first-hand knowledge, to see and hear for himself, to be sure that he is not misinformed, has in recent years led to an increased demand for factual literature: diaries, notebooks, letters, memoirs, &c. For example, General Gorbunov's notes, *Years and Wars*, Nina Kostelina's diary and Mark Shcheglov's *Student Notebooks* had a wide response. Many novelists, too, have shown an interest in assimilating factual material; for example, Yelina Dorosh's *Village Diary* and Anatoly Kuznetsov's *Buky Yur*, a novel assembled out of authentic materials pertaining to the Nazi occupation of Kiev.

The attention writers pay to facts does not mean that hindrance uniformity and virtuous verisimilitude have pervaded literature. Dostoevsky once noted that there is nothing more surprising, curious or unlikely than the most real fact. Analytic, rigorous modern prose does not rule out a variety of forms and styles, poetic symbolism and convention, the play of imagination, &c. Incidentally, the tradition of Soviet literature is richer in this respect than is sometimes assumed. One need only cite the resounding success of posthumously published works by Andrei Platonov and Mikhail Bulgakov. The immense inter-

est shown recently in Mikhail Bulgakov's *The Master and Margarita* is not afraid to predict the future. This is why poets like Rasul Gamzatov (Dagestan), Arkady Kuleshov (Byelorussia) and Ivon Drech (the Ukraine) are widely read along with the best work of Russian authors and certainly qualify for any list of the best known and best loved Soviet books of recent years. Some of the above authors write in Russian while others appear in excellent translations. Characteristic of these authors is the same frankness and purposeful humanism which distinguish the best works of Russian literature today.

Several years ago the critics referred to the "fourth generation" in Soviet literature, by which they meant the vigorous group of young writers that sprang up in the second half of the 1950s. These authors the best-known name among them is, perhaps, that of Vasily Aksekov, attracted general attention by their accurate portrayal of young people—urban, sceptical, romantic. However, this trend, though some of its participants are unquestionably gifted, proved to be superficial and interest in it soon flagged.

In recent years general attention has been claimed by individual writers rather than "generations". There are writers in their thirties like Georgy Vladimirov and Yuri Kazakov, there are the over-forties like Daniel Granin and Viktor Astafyev, and then those who have passed the half-century mark—Vera Panova and Viktor Nekrasov, and finally there are the veterans, Leonid Lennov and Konstantin Paustovsky. All these authors represent both the generation of "fathers" and of "sons", and, while their experiences, aesthetic attitudes and personal sympathies are different, they themselves are deeply kindred. Characteristic of all of them is their humane, undogmatic attention to new realities, their intense desire for their people's happiness and their country's well-being, and their humanity. They believe that the social duty of literature is not to sermonize but to foster the reader's independent, life-asserting yet unselfish view of reality.

Surveying the current state of Soviet literature as seen by Soviet readers, I have mentioned only the names of Russian writers. However, today the growing achievement of the literature of other Soviet republics is especially evident. The novel-

las of Chingiz Aitmatov (Kirghizia) and Fazil Iskander (Azerbaijan), the poems of Rasul Gamzatov (Dagestan) and Mustaf Karim (Bashkiria), of Arkady Kuleshov (Byelorussia) and Ivon Drech (the Ukraine) are widely read along with the best work of Russian authors and certainly qualify for any list of the best known and best loved Soviet books of recent years. Some of the above authors write in Russian while others appear in excellent translations. Characteristic of these authors is the same frankness and purposeful humanism which distinguish the best works of Russian literature today.

National poets deserve special mention. Poetry can hardly live without roots. Without folk soil, its flowers wilt on asphalt under fluorescent lamps. This is why poets like Rasul Gamzatov, Vasily Kiselev (Bashkiria), who brought the song-like spontaneity of their people into modern poetry, are considered so important. Their talent and craft rank them with the well-known Russian poets of the older generation: Anna Akhmatova, Alexander Tsvetayev, Yury Zhukovskiy, Yevgeny Yevtushenko, Vladimir Korolenko, Naum Korzhavin who are popular today. It is noteworthy that in our country editions of poetry are as large as those of prose.

I do not want the picture I have drawn to look idyllic. By no means all stereotyped mediocrity or cheap gutter press "belles lettres" have gone, and dogmatic approaches are met with. But these do not determine the spiritual tenor of our time and the role of Soviet literature in modern society.

The writer's highest social duty is to tell the truth. But he will fail in his mission unless he sees or divines prospects for mankind, resists despair, mysticism or misanthropy, supports the tired and gives strength to the weak. The Soviet writer feels no hostility towards society. In his direct and impartial criticism there is the desire to help his people and the country in their progress to a happy future. The combination of sober realism and historical optimism continues the essence of Soviet literature today, and this has a direct bearing on the life-asserting character of Soviet reality and the dynamism of Soviet society.

SOVIET PHILOSOPHY

RICHARD T. DE GEORGE: *Patterns of Soviet Thought. The Origins and Development of Dialectical and Historical Materialism*. 293pp. University of Michigan Press. London: Cresset Press. £2 2s.

The study of Soviet philosophy and Soviet ideology has always presented particular difficulties to western scholars. It is an offshoot, or a historical product, of western thought, and must be recognized as such. Yet it can hardly be understood unless the critic is able and willing to divest himself of many of the preconceptions of western thinking. Hence western writers are apt to approach Soviet philosophy with a disconcerting mixture of condescension, puzzlement and exasperation, treating it like a deviant child whose ways of going on are beyond toleration or comprehension. Paradoxically but explicitly, the best western works on the subject are from the pen of a Jew, Father Walter, who is always careful to measure and mark his own distance from the doctrine he describes, accepting some points, rejecting others, but treating it with unvarying courtesy and respect as a rival philosophy in its own right.

Mr. De George, the latest American scholar to venture into this field, has some sensible comments on these difficulties. The clear-cut confrontation of opposed ideologies may perhaps be "the only practical approach to international power politics". But the scholar has to do better than this. Mr. De George contrasts the "external" approach which criticizes Soviet

and the "internal" approach which analyses it from the standpoint of its own presuppositions, and regards as a valid basis of criticism only the generally accepted criteria of rational consistency. There may be some over-simplification here. Some of the "generally accepted criteria" may themselves be open to debate. Occasionally, in the later chapters, one becomes aware of Mr. De George as an American speaking from the other side of the curtain. But, by and large, the tone cannot be faulted, and this is the best summary of the subject in a reasonable compass to have appeared in English for several years.

The earlier chapters are the best. The student who is not primarily a philosopher, but wishes to understand the background of Soviet thought, will find here most of what he needs to know of Marx's predecessors—Hegel and the Left Hegelians—and of Marx's interpreters, down to and including Lenin. A good deal of attention is given to Engels on the reasonable ground that Soviet philosophers have continued to treat his writings as canonical. Perhaps not enough emphasis is placed on the extent to which he developed and stereotyped certain aspects of Marxism. Mr. De George makes a good point in distinguishing between the Lenin of *Materialism and Empirio-Criticism* written for a polemical purpose in 1908, and the *Philosophical Notebooks*, which arose from a

of the war. Unfortunately, the letters were published only in 1930, and became generally known even later, when the tradition was already fixed, so that official veneration of Lenin as a philosopher is directed to the shallow and didactic essay of 1908 rather than to the much more subtle, though of course informal, *Notebooks*.

The interest of Soviet ideology under Stalin turns not on the content of the successive shifts in doctrine or emphasis, but rather on the political and economic controversies which motivated them. Fairly close knowledge of Soviet history is required in order to understand the reversals of fortune which occurred on the ideological front. Mr. De George is good at narrating what happened to the philosophers, but sometimes less good at explaining why it happened. In this field, as in others, things have loosened up considerably since Stalin's death. The basic ideology has not been disowned or modified. Many topics are open for discussion which were formerly barred. But no new or decisive line has emerged; in this respect ideology has followed politics. Though Mr. De George has made no startling discoveries, he can be commended for a comprehensive, and on the whole sensible, review of a tricky subject. In another edition he should correct a mythical account of the origin of the name "Lenin": Lenin's place of exile in Siberia was hundreds of

Sociology

THE PROCESSES OF ACTION

ALAIN TOURAINE: *Sociologie de l'action*. 507pp. La Conscience ouvrière. 397pp. 29fr. each. ALAIN TOURAINE and ORIFITA RAGAZZI: *Ouvriers d'origine agricole*. 125pp. 9.60fr. Paris: Le Seuil.

Sociological studies of social movements seem in general to have failed to illuminate the uniqueness of each development. Because comparative theory tends to have been dominated by models of growth (political, economic and social), social movements have been treated according to whether they are more or less "modern" in structure and ideology: uniqueness can therefore only be seen as failure to conform to developmental norms. The focus of most comparative research has been in structural terms: social movements are seen as reactions to structural changes. On the other hand, sociologists are inclined to view with some suspicion the attempts of social historians to interpret social movements in isolation from structure and to reduce the level of analysis to specific details of cultural processes. To some extent it would not matter too much that sociologists were amassing data on social structures and writing schematic history if historians were providing the detailed analysis of processes. Unfortunately the problem is deeper than that. To a considerable degree the various disciplines have dominated particular countries and historical periods. For example there is very little sociological analysis to complement the social history of early nineteenth-century England, while the industrializing states of today are covered almost exclusively by sociologists and social anthropologists. Sociological works uncritically use history as comparative data, while social historians conclude treatises on Britain and France with observations on recent (sociological) research in Africa or India. Because the disciplines have different theoretical emphases we are never sure whether any comparative analysis tells us more about the disciplines than it does about the countries or social movements compared.

For the study of social movements the main sociological contribution remains that dealing with the mechanisms of organization, a tradition passing from Max Weber through the work of Michels, to such modern writers as Professors Lipset, Etzioni, McKenzie and Apter. To this has been added a form of analysis based on the evolution of political structures. It is certain that our perspective of change can never be the same after the introduction of such concepts as "modernization", "structural differentiation" and "mobilization". But political sociology has for so long concentrated on structures, elites, institutions and, latterly, "systems" that the organizational

case is only too well argued. The real problem is spelling out the alternatives.

For anyone used to the Germano-American tradition, Professor Touraine's work reads like the call of a different world. It certainly represents a very different tradition, where Rousseau, Hegel and the young Marx are the forefathers rather than Weber, Comte or Herbert Spencer.

For many years French sociology in Britain has been represented by the unimpressive clarity of Professor Raymond Aron: Professor Touraine reminds us that France is the country of Henri Lefebvre, Georges Gurwitsch, Professor Claude Lévi-Strauss and M. Sartre. His *Sociologie de l'action* shows the strengths and limitations of this inheritance, and is less concerned with the problems of structure and the mechanics of institutions than with Man and the dilemmas of social action. When thirty years ago Professor Talcott Parsons attempted to trace the development of theories of action and provide a systematic framework for analysis he found a convenient solution in the application of psychological studies of small groups research to the analysis of total societies: the main variables were structural and the analogies were in human biology. Social action was sacrificed for a theory of social states. Deriving in part from Max Weber, social change was analysed by a series of equilibrium models: action was a function of the structure.

Professor Touraine dismisses the Parsonian analysis as incapable of interpreting action. In this he seems to be trying to give sociological coherence to the later Marxist existentialism of Sartre. The problem of analysing action is similar to that debated by Sartre in the *Critique de la raison dialectique*, where Man is defined *dans son projet*, by a striving towards objectification. The task of analysis is to go beyond the present in the light of Man's perception of his ends. But this comprehension can only be completed by returning to the origins or sources of actions. Professor Touraine interprets this by arguing that action can only be comprehended by a method which locates human behaviour in the *raison d'être* of social movements, seeing them as creative agencies which give meaning to human existence; they can be understood only in terms which allow for collective action to generate its own conflicts, create new social relations and initiate new institutional forms.

In making this general statement

Professor Touraine also claims that history can be interpreted in terms of sequences where individuals and groups have been able to a greater or lesser degree to "objectify" their action in terms of a comprehension of the total meaning of endeavour as "acting upon the non-social world". Industrial capitalism is an interim phase in world history because social groups, following the upheavals of the industrial revolution, have only slowly become conscious of the possibilities of control over the natural and material in this new context. Within this Hegelian theory of history, the main task of sociologists is to trace the situations in which different social groups work towards a perception and control of their environment. The two theories that become central to this analysis are therefore the importance of work as process and the concept of consciousness.

Unfortunately Professor Touraine's use of the Hegelian dialectic and the debate with French Marxists and phenomenologists does not lead to clarification of his basic ideas. Many concepts including crucial ones such as "le travail" and "la conscience" are never defined; actors are alternatively individuals, groups, societies or even civilizations without any apparent specification. And although he takes structuralist and functionalist to task for misrepresenting processes of action, Professor Touraine himself fails to take note of the important structural factors without which *actionnalisme* is a spirit without a body. Social Movements may not be simply reactions to structures but they are bound up in a complex relationship with those structures. Some specification would help to clarify this set of relationships.

There is, however, a lot in Professor Touraine's work which brilliantly illuminates the failings of much contemporary sociology. In particular by making fumbling steps towards creating a level of analysis which, while still concerned with social change, refuses to be dominated by structural theory of evolutionary growth. It is perhaps one of the sacrifices that have to be made for progress in social theory that what is useful is coated with metaphysical candy. Certainly M. Touraine knows what he is looking for in practical research. In examining degrees of consciousness among workers M. Touraine has conducted research in a wide range of industrial situations. These have included the introduction of automation at the Renault factory at Billancourt, the development of

class consciousness among skilled workers in São Paulo, Brazil, the migration of rural workers to the suburbs of Paris, and a comparative analysis of trade union organization in different French industries. Although in many respects he falls into a tradition of industrial sociology which focuses primarily on workers' responses to technical and social change, his conception of the problem is wider than that of most authors, a fact derived from his general theory and the large number of case studies. In these M. Touraine has taken into consideration a large number of variables: the social and cultural backgrounds of workers, the levels of technology within firms and between them, industrial size, the type of trade union organization, and so on. All this is placed in an evolutionary cultural context which takes note (though often no more) of the industrial and political matrices in which the movements are located. The result is a gain in the development of case studies which systematically attacks the problem of which social or cultural factors are determining features in developing social movements and which are crucial for objectification in levels of political and social consciousness. The consequence is that none of M. Touraine's work can stand by itself: each piece of research is a contribution to a general analysis of consciousness.

For example, in *On view d'origine agricole* M. Touraine and Mlle. Ragazzi try to specify the extent to which attitudes to work and urban environment are derivative from the rural origins of workers. The result is an interesting piece of research on migration from country to town in the greater Paris region. On its own this hardly provides more than a few hypotheses. The same topic is, however, raised in Latin America, taking account of the different agricultural, urban, industrial and political structures. As a result it becomes possible to develop fairly coherent theories on the extent to which combinations of factors affect consciousness. The same considerations lie behind *La Conscience ouvrière, l'évolution du travail ouvrier aux usines Renault* (1957), and various other studies of industrialization in Latin America. For the general study of social movements M. Touraine is providing a body of evidence that allows us fruitfully to compare the social foundations and promises of action without imposing on the particular social groups an inter-

pretation of their actions which accords with some outside determination. If most sociological analysis of social movements is in terms of a comparative theory of structures, M. Touraine's is a contribution to a comparative theory of cognitive schemes. This he comes some way to meeting the criticisms of social historians that sociologists do not analyse processes. He does not come all the way, of course. M. Touraine's work is still, for most historians, very schematic. If he is attempting to explain particular movements' orientation, this is dominated by political questions and often, because of the confusing use of a Hegelian philosophy of history, the questions stand in the way of facts. For example, in a recent essay on "Class Consciousness, Social Mobility and Nationalism in Latin America" (*ISOROLOGIE du travail*, Volume VI, No. 1, 1965) he uses a dialectical theory to demonstrate the evolution of class consciousness in Latin America. In doing this he convincingly demolishes traditional theories about the increased radicalization of the industrial working class and the equilibrating tendencies of the middle class. The evidence he uses is partially his own and partially that of Latin American sociologists. This material unfortunately is submerged in a set of classifications which categorize all Latin American societies, past and present, according to the levels of consciousness of the social movements. Thus, although particular pieces of research are conducted within the strict limits of objectivity that M. Touraine demands of other sociologists, interpretation itself always involves the production of a grand theory that over-extends the evidence.

The need for a theory of action remains. Professor Touraine has shocked sociology into re-examination of the functionalist, structuralist and system-based theory that has dominated the discipline for the past two decades. His actual research demonstrates that theories which emphasize cultural processes can be very fruitful in producing testable hypotheses and accounts of the particularities of movements. But the general theory hardly holds together. It would be useful, perhaps, if sociologists laid off general theory for a while and developed some concrete theories based on testable propositions. M. Touraine's contribution is to have shown, however dimly, that it should be possible to do this even in relation to such clumsy phenomena as social movements.

THE PROCESSES OF AGING

KENNETH SODDY with MARY KIDSON: *Men in Middle Life*. 485pp. Tavistock Publications. £3.3s.

The work of the former scientific committee of the World Federation for Mental Health provided the basis for this book. The contributors and consultants are senior and well known. It is the last of a series of cross-cultural studies in mental health, and attempts to deal with the main issues in the mid-life period (forty to sixty years of age) with special reference to interdisciplinary research and cross-cultural communication. It represents the considered views of the contributors working mainly by correspondence over a period of three years. Lack of financial support prevented the development of the original scheme to set up research and cross-cultural study centres in mental health.

The table of contents looks very promising; in fact, most of the important issues in mid-life receive some mention, and the book may be of value to readers unacquainted with the general problems of adjustment in middle age and later life. It claims to deal mainly with the middle life period in men, but middle life in women receives fairly adequate coverage. The general approach is correct in regarding the years from forty to sixty as one, somewhat arbitrary, segment in the continuous process of the human life cycle. It is assumed that events in the developmental years have discernible consequences for the middle years, and that events in the middle years have repercussions on the closing phases of life.

Unfortunately, there is a great deal of unnecessary repetition. Another weakness of the book is its very wide frame of reference. Generally speaking, breadth of approach is commendable, but in this instance it seems to have been overdone, and writers of peripheral interest are often dealt with in inordinate length. Many questions are asked, but most of them are not framed in ways that would lead directly to practical programmes of research. Similarly, several methods of investigation are suggested, but few, if any, seem to offer advantages over existing research methods.

The book itself does not really claim to advance our understanding of the mid-life period, but rather to broaden our understanding of it by tracing out the ramifications of the topic when looked at in terms of cross-cultural and interdisciplinary work. It is, of course, very important to look at cultural differences in the social and psychological aspects of human aging, since the basic "cultural

logical facts" can be handled in different ways. Happily, the prospects for advancing our knowledge are reasonably good, and several books and articles offering empirical data and critical conceptual analysis are at present being published, although *Men in Middle Life* was prepared before most of this material became available. The age limits forty to sixty are not associated with sharply defined transition points, so that few research studies have focused on this particular age period. Nevertheless, a great deal of research on human aging has included subjects within the range from forty to sixty, and the literature listed in the book is a good indication of the total relevant literature. The references in this bibliography are not consistent; some have titles, some not; some authors are listed in the name index, some not; the names of publishers are usually, but not always, omitted; some names referred to in the text do not appear either in the bibliography or in the name index; and other peculiarities can be found. In the text, the literature review is general but patchy, and the reasons for choosing one reference rather than another are sometimes not apparent.

Interest in human aging will find little that is new, although they may appreciate being reminded of such issues as: the function of experience of crises in the formation of personal qualities; the need for adequate norms and standards for assessing behaviour at all stages of the life cycle; the pros and cons of arguments about humans based on studies of animals; the widespread influence of misconceptions about, and stereotypes of attitudes towards, middle age and old age; the complexity of the term "rigidity" as applied to the behaviour of older people; the importance of historical events in the formation of attitudes and values in older people; the uses and abuses of statistical methods; and so on. The technical level is reasonable, although the style is somewhat monotonous, and a few of the arguments are either obscure or unconvincing. It is irritating to have collateral issues dealt with in great detail, and often repeated, when more relevant issues receive scant attention—the problem of relating the process of aging occupies slightly more than one page; and disengagement is not even mentioned. The advantages of a broad imaginative approach to the problems of the middle years of life are therefore lost. The book seems rather short on good empirical evidence.

but such evidence is in short supply anyway. Another criticism is that no schema of priorities emerges, so that one cannot distinguish important from unimportant issues, or distinguish the more practical from the less practical research proposals. The less practical research proposals, in tendency is to use "middle age" as a convenient peg on which to hang an assortment of topics—adolescence, adulthood, marriage and family, learning, neurosis, peer groups, politics, and so on. Child development, indeed, seems to be dealt with at almost the same length as middle age. Part VII, "The Planning of Future Study", is a kind of summary account of the material presented in earlier sections, but the account of writing becomes irksome because of repeated questioning not followed by answers or even by practical research proposals. Most of the questions, and there are many, are either fairly obvious or of little scholarly value as they stand. The book seems to underestimate the present-day knowledge about human aging and to miss the opportunity of a broad imaginative approach to the problems of the middle years of life are therefore lost. The book seems rather short on good empirical evidence.

Letters to the Editor (continued)

HIDING THE POINT

St.—Your review of Ch'en Chih-chai, *Chinese Calligraphers and their Art* (November 30, 1967) raises the question of whether technological changes can be related to the introduction of new calligraphic styles from about the third century A.D. and it may be of value to summarize what is known about the development of the writing in China up to that time.

To complete specimens are known to have been of rabbit. The later, which was found at one of the military sites in the north-western part of the Han empire, can probably be dated between 100 B.C. and A.D. 100; it was made of four shafts which were bound together and stencilled by the hand itself. The few early literary references to writing brushes mention the use of rabbit's fur or deer's hair, together with an exterior coating of goat's hair. It seems that the value of a still came with a soft covering was recognized from the third century at least.

Different views have been proposed on the question of whether the hair of rabbit or deer was used generally during these early centuries, and whether the use of the one material instead of the other, in view of the scarcity of evidence and the likelihood that practice was by no means uniform. But it is perhaps worthy of mention that the very period which witnessed the change in calligraphic style from the fourth century A.D. saw also the use of paper in place of the earlier materials of wood and silk that were used respectively for writing and for painting, and it was in this same period that the brush, of a different shape and material, was yielding place to the *brush*, or model style. Only some expert calligrapher or painter may be able to inform you as to whether, in these circumstances,

the more general introduction of either deer's hair or rabbit's hair could have been of sufficient importance to affect the development of calligraphic habits. Alternatively, could the more effective provision of a stiff centre with a soft covering have surprised the impact of the brush on the surface?

MICHAEL J. LOEWY,
51 Highworth Avenue, Cambridge.

THE HARVEY ROUND REVISITED

Sir.—Readers of Percy Lubbock's edition of Henry James' letters would not have found Sir Paul Harvey such a shadow as your reviewer of the new edition of his *Debut Campaign* to *English Literature* makes him out to be (November 30). On March 17, 1908, James writes to Gaillard T. Lapsey, then recuperating from an illness, to say that he had written in similar circumstances five years before to Harvey, a very interesting young friend of mine (then in the War Office as Private Secretary to Lord Lansdowne) (Vol. II, page 96). On January 9, 1909, he writes to Edward Lee Child asking for news of Harvey, who had been in Egypt. Most interesting of all is the longish letter from Harvey to him of March 11, 1906 (Vol. II, page 48), in which he tells him of spiritualistic messages purporting to come from James' mother and of his recent eleven months' visit to his "interesting, formidable, fearsome and fatiguing" native land. One must assume there were other letters, and as Harvey was obviously very methodical, they were doubtless preserved.

Harvey's article on Henry James, (I use the printing of 1940). Of the thirty-seven works referred to, five are given separate entries: *A Pastorate Pilgrim*, 1875; *Roderick Hydeon*, 1876; *Madonna of the Future*, 1879; *Portrait of a Lady*, 1881; *The Ambassadors*, 1903. This is an old list, however one looks at it.

JOHN COWSER,
3 King's Park, Belfast.

DELICATE INVESTIGATION

St.—It is always painful to find one of your reviewers at fault, but in this case of Lord Russell's book on *Charles de Bonaparte* (November 30) your reviewer says that she was not in Naples in 1815.

Among the many authorities who recommended this I choose the memoirs of Louise Louise Murat, daughter of Louis and Caroline, King and Queen of Naples. Princess Louise, who was married in 1815 and was received with the greatest honours to her high rank. The account of the events of the time given by the Princess of Wales. It is quite correct to describe Jerome Bonaparte as Jerome Napoleon. Joseph, Prince and Duke of Parma, all added to the name Napoleon to their own in homage to their brother.

MARGERY WEINER,
10 Grosvenor Court, London, N.W.8.

The reviewer writes:—On the date of the date my words were current, I did not say Caroline Murat. In 1815 (she was then only 15) she was in Naples for only a few days, and would clearly be in 1814. This is the book under review. This is the book under review. This is the book under review.

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A JOB WELL DONE

St.—We were most interested to see in the issue of your paper for November 16 that your reviewer was favourably impressed by the English edition of *Diogenes' Commentary on Job*. After detailing the excellences of the text he praises the production of the book.

Any family with the original cannot fail to observe how superior the English edition is in type, layout and manageability. Now, we do, of course, realize that your reviewer was merely referring to the language of the edition, and had no wish to exalt the printers of England at the expense of their unfortunate rivals in the other countries of western Europe, but it may be that some of your readers who have not seen the book will misunderstand him—not knowing that the "type, layout and manageability" are all from Holland, and, as it happens, were put together in our printing house in Leiden. We are most flattered by your reviewer's kind words.

R. C. WIEDER, Jr., Manager,
B. J. Brill Limited, Leiden.

MAN'S LAND OF READING

St.—Reviewing Edward Bligh's *Reading*, your reviewer states that the book is "a kind of summary account of the material presented in earlier sections, but the account of writing becomes irksome because of repeated questioning not followed by answers or even by practical research proposals. Most of the questions, and there are many, are either fairly obvious or of little scholarly value as they stand. The book seems to underestimate the present-day knowledge about human aging and to miss the opportunity of a broad imaginative approach to the problems of the middle years of life are therefore lost. The book seems rather short on good empirical evidence."

bookstore who will be accepted by the local Chamber of Commerce? One would hope that most university towns would have a proper bookshop, the owner of which would be only too willing to sell books in the university library; but most public libraries serve areas devoid of bookshops able to cope with "single copy" orders and specialized books. I am quite certain public libraries should sell books, but the suggestion of a "leasing" scheme would hardly help those hundreds of towns with good public libraries but no bookshops. How about allowing "municipal trading" in books, providing the chance to sell books was first of all publicly offered to any member of the Booksellers' Association trading in the local authority area concerned?

I. W. HOWES,
London Borough of Waltham Forest,
100, High Street, Waltham Forest.

English Literature

A TREATISE OF HORSMAN SHIPP

By Mary R. Mahl

When Francis Blomefield (1705-1752) proposed to bind the notes on epigraphs, church inventories, wills, genealogies, and heraldry which he had made between 1720 and 1725, in Norfolk and Suffolk, he decided to include in the same volume several manuscripts which had been acquired but not examined closely. He provided a brief descriptive index to this commonplace book, his *Libra Librum* (forum), when it was bound in 1726, and passed his bookplate on the cover ten years later when he was serving as Rector of Fensfield, but he did not consult these materials when he prepared his monumental *History of Norfolk*.

The index lists his own notes and then the manuscripts: "A book written by Gaudie Brumpton 1665" and then, "A treatise of Horsemanship". A note in another band has added, "Not so. This is a defense of neglected poetry in 19 fol.". Two transcripts of legal cases complete the collection.

The "treatise of Horsemanship" is, of course, Sir Philip Sidney's *Defence of Poesy*, as I discovered in June, 1967. Although the penmanship is beautifully legible italic script Blomefield evidently did not read beyond page 1, the author's description of riding lessons under the tutelage of John Pietro Pugilano at the court of Emperor Maximilian II in Vienna, 1574-75. The later owner of

this commonplace book who read the essay and corrected the index failed to recognize Sidney's authorship; there is no title or signature appended. The only other known manuscript, not holograph, is at Penshurst Place.

At Blomefield's death much of his collection passed into the hands of self-styled "honest" Thomas Martin of Palgrave, an unscrupulous antiquary who had also acted as executor for Peter LeNeve, many of whose materials Blomefield had used in the preparation of his *History of Norfolk*. Martin proceeded to sell both collections piecemeal; many books and manuscripts went to John Worth, of Diss, who sold them to booksellers in London and elsewhere; other items were purchased by collectors and other interested individuals. The *Libra* is not listed in the catalogue of the posthumous sale of Martin's books and manuscripts in 1773, nor in the Worth sale of 1774, but John Ives, a young man who had established a reputation as an antiquary before his death in 1776 at the age of twenty-four, had been a principal purchaser at both of these sales, held by Samuel Baker, predecessor of Solihby. In 1776, 1777, the *Libra* was sold as part of the Ives collection by S. Baker and G. Leigh, booksellers and auctioneers, to

John Thane, printer and engraver, of Swoth. But at Thane's death in 1818 this volume was no longer in his possession.

Below the Blomefield bookplate on the cover of the *Libra* is the bookplate of John Borthwick, Crookston. Correspondence with the present Lord Borthwick has revealed that the owner of that second bookplate purchased the volume "in the early eighteenth century", and that it remained in Scotland until 1946 when it was sold, with other items; once more it passed through the hands of the same firm, now Solihby & Co. The purchaser, Bernard Quaritch, paid £22 for it, as agent for the Norwich Public Library. It is now part of the collection of the Norfolk and Norwich Record Office.

The Norwich Sidney manuscript, as this manuscript of the *Defence of Poesy* is to be called, is a substantive text, unrelated to the Penshurst manuscript or to the Olney or Ponsonby editions published in 1595; in fact it appears to have been prepared before 1590. The Renaissance English Text Society, under the editorship of Professor William Ringer, is undertaking the preparation of a facsimile edition of the newly discovered manuscript and the photography is now in progress. All inquiries concerning it should be addressed to me at the University of Southern California, Los Angeles, California, 9007, U.S.A.

SOUTH-WESTERLY GRAIL

R. F. TREBARN: *The Glastonbury Legends*. 142pp. Cresset Press. 30s.

Professor R. F. Trebarn makes no claim to be producing original research in this book but rather to be synthesizing and reinterpreting the work of others. Much of the material which he uses is no longer readily available to the general reader for whom, rather than the specialist scholars, Professor Trebarn is writing, while additional information touching on the legends has come to light in more recent years. To have this material now collected in this handy and delightful little book is of value in itself, but the author further justifies his addition to the ever-growing Glastonbury bibliography by proving an excellent guide to the conflicting theories and opinions that have accrued around the stories of Joseph of Arimathea, King Arthur and the Holy Grail.

The first that Glastonbury claims to be at once the home of the first incursions of Christianity into these islands, the focal point of the most mystical and romantic of medieval quests and the resting-place of one of the most resplendent of warrior-heroes has lent the place a fascination unrivalled in national folklore.

It is Professor Trebarn's concern to sift through what evidence there is both for and against the legends in an attempt to discover what facts may lie beneath them, and to analyse and evaluate those facts. Sadly enough, once historical logic has had its harsh way there is precious little left of the twilight romance of Glastonbury.

The author shows how the corpus of Arthurian legend achieved its prodigious apotheosis in the atmosphere engendered by Geoffrey of Monmouth's spurious—but highly exciting—*Historia Regum Britanniae*, and how the idealization of Arthur with Glastonbury hinges on the discovery of his tomb in the abbey grounds in 1191. But Professor Trebarn, dismissing the circumstances under which the discovery was made, and its subsequent value to the monks of the abbey in terms of finance and prestige, leads us to the irresistible conclusion that the affair was a deliberate fraud. A similar detailed examination disposes too of St. Joseph's first-century mission to Glastonbury after the Crucifixion. The whole complex of the legends and their

location in and around Glastonbury is shown to stem from a series of misapprehensions, misrepresentations and fabrications. Professor Trebarn's procedure is sadly destructive, but admirably lucid and logically impeccable.

But, as is rightly emphasized, the unique sanctity of Glastonbury is much older and better attested than the lore subsequently invented to furnish an attractive and romantic explanation for its existence. Quite apart from the exceptional archaeological value consequent upon the site's long history of habitation, it is seen to be by no means impossible that it was under Glastonbury Tor that Christianity found its first secure shelter in Britain.

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PARISIAN SKETCHES

by J. K. HUYSMANS
Translated by Richard Griffiths
From the French, or available by post from
The Fontana Press, 15 Belgrave Rd., S.W.1

L. SIMMONDS, 16, Fleet St., E.C.4
Phone: FLE 3907
BOOKS BOUGHT IN ANY QUANTITY

Social Customs

WINE

ALEXIS LICHINE in collaboration with William Field, and with the assistance of Jonathan Bartlett and Jane Stockwood: *Encyclopedia of Wines and Spirits*. 708pp. Cassell. £5 5s.

Mr. Lichine's encyclopedia, long heralded, comes appropriately at a time when demand is increasing for exact information on wines and spirits in place of the generalized panegyrics of the past. This 700-page work of reference is generously packed with facts and figures, but the style of the articles and oniries is personal and allows for individual opinion: Mr. Lichine or his collaborators make many comments, some of them terse, on the quality of wines with well-known names. The book opens with ten chapters on the history and production of wines and spirits, on how to start a cellar and on other such topics. Then follow more than 500 pages of alphabetically-listed entries. If the emphasis is on French wines, justifiably owing to their eminence, variety and the greater demand for information on them, there are long and comprehensive articles on all other wine-producing countries, from Australia to Russia. There are detailed descriptions of *appellation contrôlée* and a new Bordeaux classification, dear to Mr. Lichine's heart as a Médoc proprietor and American wine merchant. There are useful appendices, including lists of all significant Bordeaux growths with their average and average output and various tables.

There are remarkably few errors and omissions; the famous Tokay Essence is scarcely mentioned and a description of its curious production omitted from an article not free from mistakes. Australian connoisseurs will think their admired Hunter River wines given less than their due. A rather more serious criticism can be made of a few of the statistics which appear somewhat dated, doubtless the result of delayed publication; but all in all this is sure to become a standard work of reference.

FOOD

RAYMOND OLIVER: *The French at Table*. Translated by Claude Durrell. 335pp. The Wine and Food Society. Michael Joseph. £3 10s.

It is hard to imagine that a book such as this could have originated anywhere but in France, for nowhere else would one be likely to find a *chef de cuisine* with so profound an interest in and respect for his subject; and not many chefs collect incunabula. The author is the proprietor of a famous Paris restaurant in the Palais Royal, and he has written what is in fact a series of essays, some of them decorated with a few recipes, on culinary themes; and the book is inaccurately titled. There is a historical section on eating habits from classical times and earlier, with recipes for oenological broth and other prehistoric dishes, inserted perhaps with the author's tongue in his cheek rather than in the sampling spoon. French cookery, he explains, did not come into its own until the beginning of the nineteenth century; earlier, the French nobility employed foreign cooks, and Napoleon was Swiss.

Although M. Oliver is a Sauternais in origin, he claims no special knowledge of wine outside his use in the kitchen, and his views are sometimes eccentric, particularly for a restaurateur. He suggests that red wines should be served at cellar temperature and that young wines, whatever their quality, often benefit from being cooled before serving. But bouillabaisse appears to be his real speciality, and he devotes a chapter of more than twenty pages to its origins, evaluation and preparation. There are also chapters on aphrodisiac cookery and on the rare gastronomic books in his own library. Writing on a subject that too often induces pomposity and nostalgia, M. Oliver is refreshingly down-to-earth, with a modesty that Escott also displayed. He has a quiet humour that does not always quilo come across in a slightly stilted translation of a work which must have been difficult to render into English. The book is somewhat irrelevantly over-illustrated.

RURAL RECORD

GEOFFREY GRIGSON (Compiler): *The English Year*. From Diaries and Letters. 186pp. Oxford University Press. 21s.

Although nature calendars are an innovation, Mr. Grigson's pretty little volume (an epithet the Victorians would not have despised) has its own distinctive manner of assembling the thoroughly English rural record. The poets he draws on—notably Coleridge, Cowper, Wordsworth, Hopkins—present only their non-metrical (they can never be termed prosaic) writings from journals or letters; while some of the prose writers, especially Ruskin, Hardy and Dorothy Wordsworth, are so poetic in observation and expression as makes no odds. Not that this brink or bank of the poetic current is really Mr. Grigson's aim in selecting an appropriate passage or two for each day of every season of the recurring year. Meteorology and natural history have their own appeal.

It must be noticed, though, that the mind, when attuned to the quiet solitudes of this rural musing, tends to see poetic gleams in the mere observer's notes of Gilbert White: "Chalchines pull off the finest flowers of the polyanthus", where the qualifying adjective "finest" may suggest a spiritual angle; or of the practical George Sturt on a December day: "Ice lay hidden in the green of the Brussels sprouts that we gathered for dinner." Pepsy himself, coriest of the chosen contributors, allows for some appreciation of the material conditions he notes. As for Francis Kilvert, lavishly drawn upon, he undoubtedly has designs on his potential reader, as befits a cleric: "Beyond the orchards the lone aspen was rustling loud and mournfully a lament for the departure of summer." Supporting what the eye sees is what the mind interprets.

Such a dual condition—the physical trailing the suggestive—is the overall pleasure of the collection. While the exact daily calendar of dates is usually arbitrary, each little extract is located in its season. Reading them, the vagaries of the English climate with its seasonal and unseasonable anomalies are richly evident. The shivers and shrinkage from a biting wind, the darkness at noon, the warm and brilliant morning, are all to be found in the most frankish order. "Very cold . . . lighted a fire upstairs", writes Dorothy Wordsworth when the month is August. Nathaniel Hawthorne, spending some years as Liverpool's American Consul in the country he welcomed as "Our Old Home", readily captured its meteorological qualities, writing in September of "the dull, rainy English twilight brooding over the town".

While the selection ranges chronologically from Pepsy to D. H. Lawrence and Katherine Mansfield, not

all nature-lovers can be given a footing in it. When it comes to illustrations of the country scene, these too, preeminently in the nineteenth century, are thick as autumn leaves; but Mr. Grigson has treated them with a firm antiseptic. He turns his back on Turner, Ruskin, Old and younger Constable, Thomas Girtin, Peter de Wint, Richard Wilson, Samuel Palmer. Only one picture to the month is to be admitted in any case. Since competition for these dozen places could be too perplexing, the solution is, let one man stand for all. Who better than Constable? His elm and ash are fir trees, Bridge at Borrowdale, view on the Stour, and monolithic windmill piercing a characteristic cloud-heaped sky are all informal drawings from his sketch-books. They complete the pattern by translating the choice and chance delights of diary jottings into his own medium.

HAIR

JEAN KEYES: *A History of Women's Hairstyles, 1300-1965*. 86pp. Methuen. 22s. 6d.

Short handbooks are useful when we want to put a washer on a tap or tell a mushroom from a toadstool. They become dangerous when they deal with subjects that can only be compressed by distortion. Brevity can lead to boredom if there is no room left for the fun. Jean Keyes puts three centuries of women's hairstyles into eighty half-filled pages; the publishers hope the book will be "of interest to the general reader and of help to all students of hairdressing, especially City and Guilds examination finalists".

The general reader would do better to borrow one of the exhaustive books already available—especially Richard Corson's enormous and amusing *Fashions in Hair*, which Miss Keyes does not mention in her suggestions for further study. The student may well learn more from skipping a big book than from memorizing a small one; these curt notes are for the same customers as those new examination aids that give the facts for O levels on a set of plastic cards.

It is perhaps unfair to blame an author who may have been encouraged by her publishers to write down for a market; but hairdressing, both in its history and its practice, is an erotic subject that cannot be made sexless and tidied into a syllabus as brief as this. One might as well write a schoolbook on the codpiece as try to lecture so seriously about what women do to their heads.

DRINKERS' HINTS

CYRIL RAY (Editor): *The Complete Inbibber*. 9. 224pp. Collins. 30s.

Among the contemporary profusion of books bent on instructing people on how to amuse themselves, *The Complete Inbibber* strikes a congenial and reassuring note. Mr. Cyril Ray calls it knowledgeably, indeed, but with a proper sense of its character as an entertainment. Here are people, anxious to tell us, in the pleasantest of ways, about meat (Miss Margaret Sharp) and potheen (Mr. Brian Inglis), and one charming lady (Mrs. Helen Thomas) recalls hop-picking in 1905. Miss Margaret Loski tries to work out what Keats meant by claret and if she does not convince with her solution, Keats must be largely to blame. Mr. Joseph Wechsler pays his tribute to a great chef, Alexandre Dumas, and Mr. Ernest Atkinson ranges agreeably over that gloomy, compulsive subject, the comparative cost of drink in succeeding ages.

Mr. Ray has laid the short-story writers lavishly under contribution, with Mr. Eric Linklater manipulating Rousseau, Thérese and James Boswell by means of a Hermitage catalyst, Mr. Graham Greene observing, with resignation, authorship intruding into romance in a lunatic time conversation in Bentley's re-

tourant and Miss Rosalind Erskine telling the tale of a kind of dorm feast that would never have entered the imaginations of Bessie Bunier. Mr. Richard Osborne gives us a searching analysis of Bertie Wooster's out-lag and drinking. Miss Sheila Hutchins tries to account for the low standard of British teacher-pupils in the subject of wine, which no one has ever satisfactorily explained, and Mr. John French writes about grapes sold at table.

The graver matters of the book are provided by counsellors whose opinion cannot be lightly cast aside. New Zealand wines, it seems, are almost upon us, and very good "C.R." makes them sound. Mr. Edmund Pothing-Rossell puts a lot of millinery drinkers in a better position to fulminate on the subject of wine-bellied and gives good advice on what should be bought and what should be drunk in 1968. Anyone addicted to mineral waters will be obliged to Mr. Hugh Johnson for classifying them so acceptably.

The production of the volume is up to its usual happy standard, and the older illustrations, in particular, are an indulgence.

WORK CLOTHES

PILLIS CUNNINGTON and CATHERINE LUCAS, with chapters by ALAN MANFIELD: *Occupational Costume in England*. From the eleventh century to 1914. 427pp. 64 plates. A. and C. Black. £3 3s.

The publication of *Occupational Costume in England* fills a very important gap in publications on the history of costume. There are excellent books on costume worn by the military who could afford to dress as fashion dictated and were not obliged to wear out their clothes, many of which are therefore preserved in museums and private collections. These people could also afford to have their portraits painted; for them fashion journals and fashion plates were made, and they were generally more articulate than the working-classes and their writings have given the fashion historian a great deal of valuable information on how they dressed. But until now, what the poorer but much more numerous working-class population wore has been much more difficult to find out. This book on occupational (and therefore working-class) costume, the result of much delving into primary sources of information, therefore makes a most welcome appearance.

The greater part of the book consists of chapters on the various categories of English worker—manual workers on land and sea, tradesmen, craftsmen, household servants, and the public services, and the medical profession are all surveyed in turn and the development of their distinctive dress, if any, considered chronologically. These accounts are followed by a discussion of the evolution of protective clothing, and of special relations of clothing to work, such as sartorial symbols, and "The rationale of irrational clothes".

The subject turns out to be a complex one. As one would expect, really hard manual work, such as coal-mining, or for that matter work which was less hard but still meant considerable inconvenience and discomfort, such as leech-gathering, inevitably imposed quite drastic modification on the normal fashionable style of dress. In 1842 the ordinary respectable woman wore a long voluminous skirt supported by several petticoats; but an engraving of that bent almost double in a low underground passage, pulling along her head of coal; she is wearing the breeches that were really the only possible dress for the job. Really practical and distinctive occupational wear, such as the countryman's smock, tended to evolve not much before the nineteenth century. The poorest workers, if their work permitted it at all, liked to keep their pride and imitate the current fashion as best they could. The wretched Bryant and May factory girls wore crinolines under their tattered garments, although the practice was positively dangerous. The element of pride ensured that some workers were hardly distinguishable when their circumstances were sufficiently prosperous, from their leisure counterparts; gardeners, for instance, the aristocrats among the land-workers, were fashionably dressed from the Elizabethan period onwards. The lady's maid dressed only a little less ornately than her mistress, but was still dressed fashionably. Sometimes fashionable details persisted in occupational dress after they had ceased to be fashionable—the vestigial caps still worn by nurses and waitresses are an example of this.

The book is profusely illustrated with original miniatures, paintings, portraits, engravings, caricatures and photographs; numerous line drawings are taken from similar sources, and there are many quotations from original literary sources as well. Also there is a voluminous bibliography.

The usefulness of this excellent and scholarly book will not be confined to historians of costume; there is material of interest to the social historian as well, and to producers of films and plays. It is altogether useful, interesting and attractive publication which deserves every recommendation.

PLAY CLOTHES

INS BROOKE: *Medieval Theatre Costume*. 111pp. A. and C. Black. 35s.

Medieval Theatre Costume is a misleading title, but the author is not unskilled in forestalling criticism: "Perhaps", she says, "we are still struggling against the so-called historical accuracy and exactitude preached by Charles Keen in the middle of the last century . . ." such an attitude, she goes on, "should be dismissed as outmoded". It is certainly dismissed.

It is true, of course, that in the theatre today historical plays are, as they were in the eighteenth century, presented in fanciful variations of the modern fashion in dress. This not unnaturally coincides with the mid-twentieth century's version of bowdlerized Shakespeare, which, in its turn, coincides with the present unpopularity of the study of history.

Had it been more in line with those modish attitudes the present book might have been interesting as an example of the speed at which they sink to the level of the schoolroom. As it stands, however, its chief interest lies in its presentation, through the eyes of 1966, of clothes redrawn from works of art, mainly from Italy and France, between roughly 1290 and 1500. Ambrogio Lorenzetti's "Peace" is for example (from what hero called "History of Good Judgment") is made to stand up and wave a branch of something. "Horrible golden puffs of hair" are replaced by a short hair-cut which happened, when it was redrawn, to follow more or less the same silhouette, and her sleeves, which Ambrogio emphasized as exquisitely fitted to her forearm, have been sufficiently loosened to please the eye of two years ago.

The text includes a good deal of varied information as, for instance, the fact which appears under "Liturgy" that a James Branch Cabell Society has been founded. A quarterly, *Cabellian*, will be issued. Contributions should be sent to William B. Cabell, Department of English, University of Cincinnati, Cincinnati 45221. Other information: Professor Julius Rothmann, Department of English, Nassau Hall, New York 10033.

Astrology

STYLOR, P. I. H. *Astrology*. 242pp. Robert Maxwell. £2 2s.

This survey of astrological theories and practices down the centuries reads as if spoken at top speed into a dictaphone and transcribed by a typist with a marked distaste for the useful word and a trick of substituting grandiose terms for old terminology, for instance, replaces symbolism and extremely permissive notions, of spelling Boccaccio is Boccacio, Colet Collet, Saladin Salladin, Keyserling Keyesling and Robert Plind an in-edition.

It is the greatest pity that after taking so much trouble to collect a mass of recondite material and sort it into a sequence Mr. Stylor should not have stopped to digest it rather than feeding it straight back to the public. Much historical research by obviously gone into the volume, and it should be both stimulating and useful to those with leisure to check the author's references, examine the historical contexts of his facts, and look with extreme caution at his interpretations, which can be very odd indeed. Thus, he presents St. Augustine as "turning his back" from Manichaeism to Christianity not because the former with a type intellectual-spiritual snobbery despised material things as evil, while the latter affirmed their potential goodness and significance, but simply because the Manichaees believed in astrological predestination while he backed free will. Swift, who suffered from Meniere's disease but was no lunatic, is flatteringly labelled "the mad Dean". It is thought possible to regard the life of a pope as "glorious and easy". And so on.

There is little attempt to distinguish astrology as a scientific discipline from astrology as large scale fortune-telling much before the seventeenth century; and though it is true that "two were long regarded as inseparable" (Stylor, joined as "were" by the philosophical theory of correspondence between microcosm and macrocosm, their faces bled different ways).

Drama

HALL, WILLIS and WATERHOUSE, KEITH (Editors): *Writers' Theatre*. 113pp. Heinemann Educational Books. 18s.

Arden, Chapman, Hall, Livings, Mortimer, Osbourne, Owen, Pinter, Simpson, Turner and Waterhouse are all present and correct in this parade of present-day playwrights. Each has been asked to select his favourite passage from one of his plays and to preface it with a comment. The excerpts are interesting, and the notes illuminating, but of this slender book's 113 pages seventeen are blank and ten more are occupied only by the name of the playwright and his play.

Ecology

NICOL, HUGH: *The Limits of Man*. 284pp. Corgi. 35s.

This book is a warning that the predicted population of the world cannot be sustained unless there is a much more economical use of fossil fuels. Dr. Nicol is a chemist and ecologist of repute, and the lesson of his book is one that needs to be taken to heart. Nevertheless doubt must be expressed whether he has sounded the call with sufficient clarity to secure for it the attention it deserves. The connexion between fossil fuels and the growing of foodstuffs is never made sufficiently clear; and sometimes Dr. Nicol's anger at fallacies—such as the sufficiency of the sun's rays for food production, or the unlimited potentialities of nuclear energy—seems to get the better of his pen. The picture of Hurstmonceaux Castle which so surprisingly appears as a frontispiece may also defeat his purpose; for instead of reminding readers that the depletion of the Sussex forests led to a fuel crisis in the fifteenth century, it may make them think that technologists will always find a solution. This would be a pity, for the message conveyed rather than proclaimed in his text is of urgent importance for the human race.

Education

MCGREGOR, G. P. *King's College, Dudo: The First Sixty Years*. 168pp. Oxford University Press. 20s. 6d.

The ideas of Dr. Arnold for training Christian gentlemen find expression in Africa. King's College is the alma mater of Ugandan elli. This detailed little book traces its fortunes over the years. It provides a frank and faithful record.

History

SHARMA, B. L. *The Kashmir Story*. 271pp. Asia Publishing House. 30s.

So much has been written on the Kashmir question by partisans of the Indian and the Pakistani and the Kashmiri that it is difficult to find a new angle of approach. This book, however, is a welcome addition to the literature on the subject. It is a history of the Kashmiri people, their culture, their language, their literature, their art, their music, their dance, their drama, their religion, their politics, their economy, their social structure, their education, their health, their environment, their future.

Music

ARMON'S *Song Book*. Edited by C. H. Ward-Jackson and Leighton Lucas. 265pp. Blackwood. 30s.

This brings Mr. Ward-Jackson's publication of 1945 up to date so that it

BOOKS RECEIVED

[The inclusion of a book in this list does not preclude its subsequent review]

The selection is generous, with, for example, thirty-one entries for Archibald, and seventeen for Anacreon; Pindar is excluded for good reasons. The commentary is full and up to date: there is a special introduction to each of the twenty-three poets, and close attention is paid to metrical matters, so that this edition should be of great service to teachers and students alike.

CAMPS, W. A. (Editor). *Properties of Elegies*. Book 11. 230pp. Cambridge University Press. 35s.

Mr. Camps has already edited Books 1, 10 and 14 of the *Elegies*, and he shows the same scholarship and judgment in his handling of this, the longest and most difficult of the four books. Variations of tone and spacing of the text; sometimes by a line, sometimes by a sentence; and he acknowledges his debt throughout to Enk's major edition. For most readers his own edition will prove an excellent guide to the study of the text.

Diodorus of Sicily. Vol. XII. Fragments of Books XXXIII-XXL. Translated by Francis R. Walton. 678pp. Heinemann. 25s.

This volume completes the Loeb edition of Diodorus Siculus. Professor Walton, who was responsible for volume XI, has translated the fragments of Books XXXIII to XL. Professor Geer has compiled a 350-page general index, a work of especial value for this *Library of History*, now chiefly regarded as a "mine in which to dig for fragments of better works".

Drama

HALL, WILLIS and WATERHOUSE, KEITH (Editors): *Writers' Theatre*. 113pp. Heinemann Educational Books. 18s.

Arden, Chapman, Hall, Livings, Mortimer, Osbourne, Owen, Pinter, Simpson, Turner and Waterhouse are all present and correct in this parade of present-day playwrights. Each has been asked to select his favourite passage from one of his plays and to preface it with a comment. The excerpts are interesting, and the notes illuminating, but of this slender book's 113 pages seventeen are blank and ten more are occupied only by the name of the playwright and his play.

Ecology

NICOL, HUGH: *The Limits of Man*. 284pp. Corgi. 35s.

This book is a warning that the predicted population of the world cannot be sustained unless there is a much more economical use of fossil fuels. Dr. Nicol is a chemist and ecologist of repute, and the lesson of his book is one that needs to be taken to heart. Nevertheless doubt must be expressed whether he has sounded the call with sufficient clarity to secure for it the attention it deserves. The connexion between fossil fuels and the growing of foodstuffs is never made sufficiently clear; and sometimes Dr. Nicol's anger at fallacies—such as the sufficiency of the sun's rays for food production, or the unlimited potentialities of nuclear energy—seems to get the better of his pen. The picture of Hurstmonceaux Castle which so surprisingly appears as a frontispiece may also defeat his purpose; for instead of reminding readers that the depletion of the Sussex forests led to a fuel crisis in the fifteenth century, it may make them think that technologists will always find a solution. This would be a pity, for the message conveyed rather than proclaimed in his text is of urgent importance for the human race.

Education

MCGREGOR, G. P. *King's College, Dudo: The First Sixty Years*. 168pp. Oxford University Press. 20s. 6d.

The ideas of Dr. Arnold for training Christian gentlemen find expression in Africa. King's College is the alma mater of Ugandan elli. This detailed little book traces its fortunes over the years. It provides a frank and faithful record.

History

SHARMA, B. L. *The Kashmir Story*. 271pp. Asia Publishing House. 30s.

So much has been written on the Kashmir question by partisans of the Indian and the Pakistani and the Kashmiri that it is difficult to find a new angle of approach. This book, however, is a welcome addition to the literature on the subject. It is a history of the Kashmiri people, their culture, their language, their literature, their art, their music, their dance, their drama, their religion, their politics, their economy, their social structure, their education, their health, their environment, their future.

Music

ARMON'S *Song Book*. Edited by C. H. Ward-Jackson and Leighton Lucas. 265pp. Blackwood. 30s.

This brings Mr. Ward-Jackson's publication of 1945 up to date so that it

of the contributions of well-meaning but not always well-informed would-be mediators, that yet another book might well seem superfluous. But Mr. Sharma, who has been associated with the controversy from its early stages, has hit upon the idea of telling the story from the records of the United Nations and the Security Council. On the strength of this material he has produced a powerful and well-documented exposition of the Indian case. He does not pretend to be impartial; and no one could guess from what he writes that there any other side to the question at all. He is very critical of the Security Council, but reserves his main fire for Britain and the United States, whom he accuses of having exercised a sinister influence in confusing what is, from his point of view, an obviously clear-cut issue. The point which escapes him, however, is that the Indian case has never convinced either the Security Council, or in opinion, that it covers all the human aspects of the issue. To explain the support which Pakistan's exposition of Kashmir rights to self-determination has received, he falls back upon the theory that Britain supported Pakistan merely to weaken India in continuation of the old "divide and rule" policy. Now this is just not true; had the British had their way, there would have been no division of the sub-continent at all; and even when Pakistan emerged, the immense commercial and economic stake which Britain still retained in the new India ensured that the scales would be weighted heavily in India's favour in the event of any dispute between the successor states.

Religion

THOMAS, D. WINTON. *Understanding the Old Testament*. 22pp. The Athlone Press. 5s.

In this Elhel M. Wood lecture delivered before the University of London on March 6, 1967, Professor D. Winton Thomas, Regius Professor of Hebrew in the University of Cambridge, delivers a timely warning against the drawing of too facile conclusions from the apparent meaning of words in the Old Testament. The immense advances made in recent years in lexical and philological studies have shown that understanding the Old Testament is a difficult matter, beset with pitfalls for the unwary. A most salutary warning.

Social Studies

HAINES, NICHOLAS. *Person to Person: A Work Book in Principles and Values*. 148pp. Macmillan. 30s.

Person to Person would be a good book to put into the hands of anyone likely to be questioned in a public opinion poll—seven though the result might be a big increase in the "Don't know" Mr. Haines's method is to take a situation which has been prominently before the public, to elicit a problem from it, to discuss the principles which might be expected to emerge in solving the problem, and to disengage the values at which people aim when they employ such principles. He considers in this way the following subjects of journals: the right of journalists to penetrate the way policy is formed in Whitehall, Rbo-dean, Vietnam, drug-taking and the use of methods that have hitherto been rejected in combating crime. He studiously avoids personal commitment, and gives five copy-book examples of how democratic discussion should be conducted.

Wines

RAY, CYRIL. *In A Glass Lightly*. 194pp. Methuen. 30s.

Mr. Ray is one of the most engaging of those who write on wine, for he is neither pretentious nor ponderous; and in this volume of linked essays on liquors that be as drunk and mostly liked all over the world, he maintains a light touch. After a biographical introduction in which he admits to having won his first school prize for an essay on the evils of alcohol, he begins with aperitifs and runs through much of the traditional wine list, ending up with cups and milled drinks; and a valedictory chapter on the morning-after. He also discusses courses on beer and whiskies. Although his taste in drink is catholic, Mr. Ray does not write on all wines with equal attention or enthusiasm. Champagne is treated at greater length than any other type of drink, burgundy is soon passed over, port and madaira are omitted, but Mediterranean and Californian wines are discussed; and "Napoleon Brandy" is once more exposed.

THE WEEK'S PAPERBACKS

Titles in bold denote original publications.

Anthropology—PAUL BERNHARDT (Editor): *Law and Warfare*. Studies in the Anthropology of Conflict. RONALD COHEN and JOHN MIDDLETON (Editors): *Comparative Political Systems*. Studies in the Politics of Pre-Industrial Societies. Chicago-London (Editor): *Tribal and Peasant Societies*. Readings in Economic Anthropology. ROBERT HUNT (Editor): *Personality and Culture*. Readings in Psychological Anthropology. American Museum of Natural History by the National History Press, Garden City, New York. 23s. each.

Biography and Memoirs—"Miss READ": *Miss Clara Remonders*. Illustrated by J. S. Goodall. Penguin. 4s. 6d.

Fiction—H. E. BATES: *A Moment in Time*. Penguin. 3s. EDMUND COOPER: *All Pools Dry*. Hodder and Stoughton. 3s. 6d.

History—J. H. HERTZ: *Reappraisals in History*. Longmans. 15s. PETER SPURFO: *Origins of the English Parliament*. Longmans. 15s. ALFRED SUMNER: *A History of the Aztecs and the Mayas and their Conquest*. Collier-Macmillan. 8s. 6d. EDMOND TAYLOR: *The Fall of Mankind: The Collapse of the Old Order, 1905-1922*. Penguin. 10s. 6d. CHOW TSE-TUNG: *The May Fourth Movement*. Stanford University Press. 10s.

Religion—J. C. RYLE: *Warnings to the Churches*. The Banner of Truth Trust. 22s. 6d. C. K. YANG: *Religion in Chinese Society*. University of California Press. 22s. 6d.

Social Studies—GEORGE ROSEN: *Democracy and Economic Change*. University of California Press. 15s. 6d. ERA F. YOOEL: *Japan's New Middle Class*. University of California Press. 22s. 6d.

World Affairs—BARR DAVENSON: *Which Way Africa?* Penguin African Library. 5s.

Literary Criticism—ROBERT E. SPILLER: *The Cycle of American Literature*. New York: The Free Press. 18s.

Philosophy—PHILIPPA FOOT (Editor): *Theories of Ethics*. 8s. 6d. A. PHILLIPS GIFFORDS (Editor): *Knowledge and Belief*. 8s. 6d. ANTHONY QUINTON (Editor): *Political Philosophy*. 9s. 6d. P. F. STRAUSS (Editor): *Philosophical Logic*. 8s. 6d. G. J. WARREN (Editor): *The Philosophy of Perception*. 7s. 6d. Oxford Readings in Philosophy. Oxford University Press.

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